The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 20.—WHOLE NUMBER 1008.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ...	At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturd y, P. M., at	8 " " 6 "
" " " HOLY COMMUNION, .	7 " " 6 "
On Fridays, evening Prayer, with Lecture, at	7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.	
" EMMANUEL CHURCH, ...	8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . .	8 "
CHURCH OF THE TRANSFIGURATION,	6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.	
" GRACE CHURCH BROOKLYN HEIGHTS,	6 " " 6 "

Calendar for July.

14. Seventh Sunday after Trinity.
21. Eighth Sunday after Trinity.
25. St. James the Apostle.
28. Ninth Sunday after Trinity.

AUGUST.

4. Tenth Sunday after Trinity.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

(From Keble's Lyra Innocentium.)

"To all Friendly Readers."

There are, who love upon their knees
To linger when their prayers are said,
And lengthen out their Litanies,
In duteous care for quick and dead.
Thou, of all Love the Source and Guide!
O may some hovering thought of theirs,
Where I am kneeling, gently glide,
And higher waft these earth-bound prayers.

There are, who gazing on the stars
Love-tokens read from worlds of light,
Not as dim-seen through prison-bars,
But as with Angels' welcome bright.
O had we kept entire the vow
And covenant of our infant eyes,
We too might trace untrembling now
Glad lessons in the moonlight skies.

There are, to whom the gay green earth
Might seem a mournful penance cave:
For they have marr'd their holy birth,
Have rent the bowers that o'er them wave.
Where underneath Thy Cross they lie,
Mark me a place: Thy Mercy's ray
Is healing, e'en to such as I,
Else wherefore bid us hope and pray?

What if there were, who laid one hand
Upon the Lyre of Innocence,
While the other over sea and land
Beckoned foul shapes, in dream intense
Of earthly Passion? Whoso reads,
In pity kneel for him, and pour
A deep heart-prayer (O! much it needs)
That lies may be his hope no more.

Pray that the mist, by sin and shame
Left on his soul, may fleet: that he
A true and timely word may frame
For weary hearts, that ask to see
Their way in our dim twilight hour;—
His lips so purged with penance-fire,
That he may guide them, in Christ's power,
Along the path of their desire;

And with no faint nor erring voice
May to the wanderer whisper, "Stay:
God chooses for thee: seal His choice,
Nor from thy Mother's shadow stray:
For sure thine holy Mother's shade
Rests yet upon thine ancient home:
No voice from Heaven hath clearly said,
'Let us depart;' then fear to roam."

Pray that the Prayer of Innocents
On Earth, of Saints in Heaven above,
Guard, as of old, our lonely tents;
Till, as one Faith is ours, in Love
We own all Churches, and are owned.—
Pray Him to save, by chastenings keen,
The harps that hail His Bride enthroned
From wayward touch of hands unclean.

Feb. 8, 1846.

Selected Matter.

(From Dr. Pusey's Treatise on the Royal Supremacy.)

Nature of Baptismal Regeneration.

We ought to be very reverent in speaking of the purposes of Almighty God, in overruling the evils of men. But still among the troubles of the Church, we may think of the bow in the cloud, and pray that he will "in judgment remember mercy." Heresies he has always permitted in the Church, and it has been observed * how the Church has ever gained on occasion of them, becoming more vividly conscious of her own meaning. What heresies have done for the Church formerly, this unconsciously heretical judgment may by God's overruling Providence, do for individuals now. It is remakable that the contest which now convulses the Church, and shakes men's hearts to their very centre, has been permitted to arise about an extreme heresy. Its especial form is one which may awaken some to a deeper understanding of their Creed, and may offer to others a passage over to the fuller truth.

You have long known how persuaded I have been these fifteen years, that good men who seem to be opposed to the truth, are not really opposed to it, but to some counterfeit which they mistake for it, and which they suppose to be held as the truth. They are afraid of the simple declaration of the truth, which is so arrayed in their own minds; but their own faith is better than their words. "They are of the truth;" if they could but divest themselves of certain rooted persuasions as to the nature of the truth. Thus, as to this doctrine, I suppose that scarcely any one who speaks against the doctrine of Baptismal Regeneration, would ever dream that the following statement of Hooker is held even by those who, with the Church, believe in it to be an adequate exposition of the change in the infant's soul. "The grace which is given them with their baptism, doth so far forth depend on the very outward sacrament, that God will have it embraced not only as a sign or token what we receive, but also as an instrument or means whereby we receive grace, because Baptism is a sacrament which GOD hath instituted in His Church, to the end that they which receive the same might thereby be incorporated into Christ; and so through His most precious merit obtain as well that saving grace of imputation which taketh away all former guiltiness, as also that *infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul, their first disposition towards future newness of life.*"

They imagine that we believe, not only in an "infused Divine virtue of the Holy Ghost, which giveth to the powers of the soul their first disposition towards future newness of life," but that an actual conversion of the infant's soul takes place, after which no further change can be needed; that, if any one be baptized, he may sit thenceforth with almost folded arms, keeping himself in a certain "moral" life from great outbreaks, but without any conversion of the whole soul and all its powers to God; so that whereas in the natural state, itself would be its centre—its own pleasures, desires, comforts, ease—henceforth God should be its One Centre, the Home of its affections, the Aim of its every power and faculty, through the Grace of God constraining it. They think that by a "state of salvation" we mean a state in which salvation is secure, and can with great difficulty be lost. People are told that the "teachers† and the taught, receiving it as a part of their creed that whatever is meant by the new birth was imparted to them in baptism, *conclude that they are in a state of life, while one and all may be in a state of death:*" that "*a disease is removed, and requires only a little mollifying cure,* which affects the heart, and is mortal, unless effectually met at that centre of life." Now, since these statements urged as the primary objection to the true doctrine, are manifestly untrue, it may be the rather hoped that those who make them are not opposed to the faith itself, but to certain untrue conceptions of it. The present judgment does not affect the doctrine about which they are anxious. They do not wish to theorize about the mercies of God to infants; they do not mean to deny God's *present* goodness to *them*; they have not, I am persuded, a thought that a doctrine of the creed is involved in the question. What they are contending about is a practical question as to persons' actual state, not as to the nature and character of the grace bestowed upon infants. They object, I am persuaded, to no other doctrine of Baptismal Regeneration than one which should render (as they think) children or adults careless as to their own *actual* holiness, as if, this having been done *for* them, there was little or nothing to be done *in* them or *by* them. They would not according to their own language, hesitate to believe "one Baptism for the remission of sins;" they cannot doubt that infants, too, have original sin, or that it is so remitted to them: they cannot think that God does not convey to *them*, whose Baptism is most agreeable to the institution of Christ, His primary gift in that sacrament; they cannot think that children brought to Christ are sent by Him empty away, children of wrath; or that infants can have sins remitted to them without living in a state of grace; or that they are taken out of their state of nature in Adam, and are not made members of Christ without the Grace of Christ. They only set themselves against such a conception of baptismal grace, as should supersede (as they suppose) all subsequent care as to actual holiness. They are only anxious, I am persuaded, that the *actual* conversion of the whole soul to God, should be felt to be a great and difficult work, not completed at the moment of Baptism, but to be wrought in the conscious being by God's Holy Spirit, enkindling faith, enlightening the understanding, conforming the will, and transferring and transforming the affections from their state of estrangement from God, into love of God, Himself, for Himself. And it may be, by God's mercy, that on occasion of the heresy of Mr. Gorham, those who do not share it may rather see and be brought to understand the full meaning of the faith which they profess in the Creeds, and the whole Church be united in one understanding of the article of the Faith which we all alike acknowledge with our lips before Almighty God—"I acknowledge one Baptism for the remission of sins."

The re-affirmation of the doctrine impugned is essential to the Church, to remedy past evils. It would be suicidal on the part of the Church to obtain no security for the future. The civil judges indeed disclaim deciding whether doctrines brought before them are "theologically sound or unsound." But they claim to decide on points, as they think, not before decided, whether "certain opinions are contrary or repugnant to the doctrines which the Church of England, by her Articles, Formularies and Rubrics, requires to be held by her Ministry." And to this end they claim, as their office (and indeed it is essential to the other) "to ascertain" for themselves "the true meaning of the Articles, Formularies and Rubrics:" In a word they hold that they might not decide what is the truth; but they might decide what, whether true or false, is to be held to be consistent with the formularies of the Church of England.

The exercise of that claim seems to have startled every religious body which has heard of it abroad or in England. The English had not thought much of the principle while dormant, or not exercised on matters belonging to the very Creeds themselves. We are, above others, a practical people. We do not see things in their abstract bearings. We do not feel wrong principles until they issue in wrong actions. The former doctrinal decision of the Privy Council, on Lay Baptism, happened to be right. It was in accordance with the decisions of the Church at large and of the Church's court here; and no more was felt than that it was a strange anomaly, like the Donatists appeal to Constantine in person.

We have now seen an article in the creed decided upon in ignorance. The very article is mentioned incidentally in the judgment. "'One Baptism for the remission of sins' is acknowledged by the Church." It is quoted in proof that Baptism is not to be repeated; but without the slightest apparent consciousness that it had any bearing upon the heresy upon which the court was called to pronounce.

Articles of the Creed then are within the range of the subject—matters, whose true meaning the Privy Council has to determine. The question then is forced upon the Church, what are its qualifications for the office; and does the supremacy of the crown "over all causes" involve the continuance of such a court, to decide in matters purely spiritual?

A Court-martial to determine a question of heresy would sound absurd. Why? The officers who compose Court-martials are accustomed to examine in those causes which come before them; they are used to try moral offences (as drunkenness), and to appreciate their evil when they interfere with discipline. They have strict rules as to obedience, subordination, respect for authority. They have a high standard within the limits of their code. They would punish any moral offence committed by officers in the service against the poorest boy committed to their care. Why should they not apply these habits of mind to a question of doctrine, and decide what is and what is not "repugnant to the doctrines of the Church of England." Why should this seem absurd, and the judgment by the Privy Council sound and good? I ask in all earnestness—in what way are Christian officers less qualified to judge on points of doctrine than the judicial members of her Majesty's Privy Council? The only qualification of either is that they are or ought to be Christians. A Roman Centurion was the first of the Gentiles. In our day too we have Christian officers. A simple faith might, in many instances, qualify "the wayfaring man, though a fool," to speak on matters of faith. The disqualification alike of a naval or military officer, or of a civil judge, to decide on matters of heresy, is, that they have received no commission to do it from our Divine Master. The most difficult office of the Church itself, to "determine controversies of faith," is not to be taken as a mere by-occupation, alternating with admiralty causes. Civil courts hold themselves, at this moment, prohibited from judging in matters of faith. A question of faith which incidentally arises, they are bound by the civil law itself to refer to the Archbishop. How do civil judges become qualified to decide in the same causes, by sitting as her Majesty's Privy Council? Now would it not be tempting God, to allow all persons, however well-disposed, to decide on questions which may involve the very life of the Church, with no single preparation for the office beyond that of every Christian layman, with less preparation often than of unoccupied Christian laymen, because theirs is a life of exceeding toil, tasking all their powers of mind for other duties! Either such questions might safely be referred to a trial by Jury, or they ought not to be committed to the Privy Council. In the question now decided, twelve pious unlettered communicants of our peasantry would have been more likely to give a sound judgment than the members of the Privy Council. For they would have brought a simple faith, through which so plain a matter of faith would have been most readily discerned

The Privy Council cannot continue to be the judge of heresy in the English Church. Points of faith will not be accounted of less moment than points of honor. Civil courts‡ are not thought the best tribunals to decide on military discipline, cowardice, and obedience. Are the Eternal worship of God the Son, or the Being of the all Holy Trinity, or the extent of Christ's redemption and His love for all our infants, subjects less deep, less essential to our well-being, or to our peace? Common sense, natural feeling, instinctive reverence, coincide with the rules of the Church, and the practice of Christendom in all ages, which requires that matters of faith should be referred to those who are by God's appointments "overseers" of the Church of God, whom the Church requires to vow before God that they || will banish and drive away all erroneous or strange doctrine contrary to God's word;—the special guardians of the Faith.

Is this then inconsistent with the Royal Supremacy "in all causes?" Of course, if it were, we must deny that Supremacy. But, as I have endeavored to explain myself, I cannot see this. The strongest§ assertion of the Royal Supremacy claims no other "authority" than "that possessed by Christian Emperors of the Primitive Church. This, then, is the limit on both sides. The Church *then* allowed appeals to the Emperor, not from single Bishops only, but from Synods, provided that the appeals were heard in a lawful way. The Emperor had the causes reheard. *He*, it was said, might "give Episcopal judges." The plenitude of power of a Roman Emperor did not extend to the appointment of *Civil* Judges contrary to the law of the Church. The Church did not consider it an invasion of her inherent authority, that appeals from her decisions were made to the Emperor, and that he directed that causes, which she had decided, should be reheard through herself. Why should not an English sovereign be content with the authority of a Roman Emperor? Why should it be an impeachment to the inherent authority of the Church in England to acquiesce in what the whole Church has acquiesced in? No *wrong* principle is involved in causes of the Church being revised by aid of the Crown, if they be revised according to the principles of the Church. No *right* principle can be involved in claiming that the prerogative should be exercised in a capricious arbitrary way, to the sacrifice of the very ends for which it is given. To select unfit judges can be no part of the Royal prerogative. To trample on Magna Charta can be no part of the security of the Crown. To claim the things of God will not strengthen the authority of Cæsar (pp. 187—197.)

* Many things belonging to the Catholic Faith being agitated by the cunning restlessness of heretics, are, that they may be maintained against them, both considered more diligently and understood more clearly, and set forth more earnestly; and the question mooted by an adversary becomes an occasion of learning: (De Civit Dei XVI. 2.)

† Record, Article on the judgment of the Judicial Committee.

‡ A very able and sensible article on this subject appeared in the "Spectator," soon after the decision.

|| Office for the consecration of Bishops.

§ Canon 2. [Ch. of England.]

(From the English Churchman.)

I will not be a Roman Catholic.

My dear Friend,—I am not surprised to hear that certain parties are endeavoring to persuade you that it would be for your spiritual advantage to leave the Church of England and join the Roman Communion. Unfortunately, the same parties have been so successful in some other instances that they are encouraged to make the attempt even where they know there is strong attachment to the Church, and an intelligent and obedient faith in her Doctrines and Discipline. They have doubtless placed before you a very copious and promising list of advantages which you would *gain* by the exchange. I propose very briefly, to lay before you a few of the *losses* which that exchange would bring upon you, in order that you may, at all events, see that you have good grounds for the answer which you have by God's grace determined to give—viz., "I will not be a Romanist."

1. You would *lose* a very large portion of *God's Holy Word*. In the Church of England you have, on all sides of you, the opportunity of hearing God's Minister deliver *four* chapters of His Holy Word *every day*, besides several Psalms. In the Roman Catholic Church you would not hear in a whole *week* anything like so much of God's Word as you can now hear in a single *day* in the Church of England. What would the Roman Catholic Church give you that you would have any right to consider as a greater *gain* than this most serious *loss*? What pearl of greater price will they give you in exchange for "the pearl of great price?" Is it not one of the best signs of a true Church of God, that it provides its members with a large portion of God's word every day of their lives, when they publicly assemble to worship Him?

2. You would *lose* the opportunity of saying an *Amen* to the Prayers as an Apostle has enjoined. St. Paul expressly implies that the Prayers in Public Worship must be in a language which the people can understand, or they cannot say Amen to them as they should do. The Church of England obeys the injunction; the Church of Rome *disobeys* it, and sets it at nought. Which then, in this respect, has the best sign of an Apostolic Church? Do you not feel it an inestimable blessing and comfort that, in whatever parish you may be, whether you worship among rich or poor, young or old, your prayers and praises are intelligible and *familiar* to all? The young gradually learn them by hearing them in their own "mother-tongue:" and in the hour of sickness and affliction all have prayers and sentences in their memory which will suit every case, and which they can repeat in words which they, and those near and dear to them, understand and are familiar with. Who that has once realized this blessing would exchange it for a system which gives to most persons, and especially to the poor and ignorant, little beyond mere *sounds*, which they can carry away in their *ears*, but not *words* which impress their *hearts* and rise to their *lips* in all their trials, and sorrows, and joys? Which is the best sign of a *living* Church—worship in a dead, or in a living language? But if you say that the Holy Communion should be celebrated in a language which the people understand, the Roman Church pronounces you *accursed:* though you have the authority of St. Paul for the assertion!

3. You would *lose* the privilege of belonging to a Church which sets open the doors of her temples to all who will enter, so long as there is room for them to come in without money and without price: and you would join a Church which, in very many instances, places officers at the door to *demand* money of all but those who are willing to go among the crowded mass of poor persons, who are frequently placed at the *greatest* distance from their Priests and Preachers. I have been told by those who have gone into Churches in France, that there are no seats for casual visitors, except they pay for them: and that in the midst of the service any one who takes possession of a vacant seat is *pounced upon* for the fee, and if he has only a large coin in his pocket, the *change* is sometimes told down upon the seat with as much noise and unconcern as a shopkeeper would tell it upon his counter: thus making God's House "a house of merchandize."

4. You would at once, and *for ever*, give up that high and glorious privilege of receiving the Sacrament of your Lord and Saviour's precious Blood. In the hour of your greatest thankfulness—your deepest affliction—your most painful sickness—your approaching death—at home or abroad—you would be sternly denied that Cup which your Redeemer bequeathed to you, and which His Church *for many centuries* freely gave to His people: and you would be *cursed** as a heretic for deeming it necessary to partake of that Cup which Apostles and their successors would have *required* you to receive, for the strengthening and refreshing of your soul. From whom, and when, did the Roman Church receive authority to depart, in so vital a matter, from the Institution of Christ, the teaching of His Apostles, and the undeniable practice of the Church for so many centuries? Were they *wrong*, and is she *right*?

5. You would give up a Church which is satisfied with the Creeds of the Primitive Church, and you would join a Church which has not only added several Articles to those Creeds, but even pronounces every one *accursed* who does not hold that those additions are *necessary*, and that they are to be believed on pain of damnation. So that, according to Romanists, a man who holds all that it was necessary to believe *before the Catholic Church was divided*, is *accursed*, if he does not hold what the Church of Rome, on her own single authority, has since *added* to the Faith!

6. You would give up a Church which pays to the Blessed Virgin that honor which she herself, when filled with the Holy Ghost, prophesied should be paid to her—"All generations shall call me blessed;" and you would become a member of a Church which ascribes such qualities and power to her as would make her not only Blessed but Divine. The Roman Catholic Church has canonized, as Saints, men who have used the following language about the Blessed Virgin—and it must be remembered that canonization includes a searching examination of their writings by learned men, and an express certificate that they have written *nothing* contrary to the Roman Catholic Faith. I will give you a few extracts:

"Not only asking, but commanding: a Mistress, not a Handmaid."—*Damianus.*

"Into thy hands, O Lady, I commend my spirit, my *whole life*, and my last day." . . . "Blessed are they whose hearts love thee, O Virgin Mary: their sins shall be mercifully blotted out *by thee.*" . . . "The Lord is a God of vengeance; but thou O Mother of Mercy, inclinest to be merciful." . . . "Rescue me in the evil day, . . . let my name be enrolled among the just." . . . "Let everything that hath breath praise our Lady." . . . "Vouchsafe, O sweet Mary, to keep us now and forever without sin." . . . "By the right of a Mother *command* thy Son."—*Bonaventura.*

"Appeal to *Her* if any one feels himself *aggrieved* by the Justice of God." . . . "Whereas God has Justice and Mercy, He retained Justice to Himself, to be exercised in this world, and granted Mercy to His Mother; and thus if any one feels himself aggrieved in the Court of God's Justice, let him appeal to the Court of Mercy of His Mother." . . . "Since the Virgin Mary is Mother of God . . . it follows that the Blessed Virgin is herself *superior* to God, and God Himself is her subject."†—*Bernardine*, (de Bustis.)

"From the time she conceived God she obtained a certain jurisdiction and authority in every temporal procession of the Holy Spirit, so that no creature could obtain any grace of virtue from God, except according to the dispensation of His Virgin Mother." . . . "*All* the gifts, graces, and virtues of the HOLY SPIRIT are administered by the hands of *herself* to whom *she* will, when *she* will, how *she* will, and in what quantity *she* will." . . . "She therefore sits at the right hand of the King, that *as often* as you *adore* Christ the King, you may *adore* also the mother of Christ." . . . "The Blessed Virgin Mary has done more for God, or so to speak, *as much* as God has done, for the whole human race." . . . "Setting each individual thing one against another,—namely, what things God hath done for man, and what things the Blessed Virgin has done for God, you will see that Mary has done *more* for God than God for man; so that thus, on account of the Blessed Virgin (whom, nevertheless, He Himself made,) God is, in a certain manner, under *greater* obligations to *us* than we are to *Him!*"—*Bernardine*(of Sienna), Canonized in 1450.

"May *thy name* O Mother of God, be the *last* sound that escapes my lips."—*St. Germanus.*

"Thou *alone* hast destroyed all heresies in the whole world."—*Month of Mary.*

The next extracts which I will cite are from "Saint Alphonsus Liguori," who was canonized so recently as 1839, having died in 1787. In his work—"The Glories of Mary," he has collected together extracts from various writers, and, among others, from St. IGNATIUS, St. AUGUSTINE, and St. CHRYSOSTOM, but *no such passages are to be found in their genuine works*; thus proving that Roman Catholic authors have endeavored to support their *heresies* by *forgery*. The following are extracts, and I have inserted the word "forgery" in those passages:—

"St. Anselm, to increase our confidence in Mary, assures us that our prayers will *often* be more speedily heard by invoking *her* name, than in calling on that of Jesus Christ."

"The glorious St. Gratian affirms that, though we may ask as many graces as we please, we cannot obtain them but through the intercession of Mary."

"St. Antoninus says, To ask favors without interposing Mary is to attempt to fly without wings."

"Mary, says St. Chrysostom [forgery] has been elected from all eternity as Mother of God, that she may save by *her* mercy those to whom her Son, in justice, *cannot* grant pardon."

"Before Bonaventura, St. Ignatius [forgery] had pronounced that a sinner can be saved *only* by having recourse to the Blessed Virgin, whose *infinite* mercy *obtains salvation* for those who would be condemned by infinite justice. Some pretend that the text is not taken from Ignatius, but we know that St. Chrysostom [forgery] attributes it to him."

"St. Augustine [forgery] says to her, Men have but one Advocate in Heaven, and it is you, Holy Virgin." [It is said that this passage is not a faithful translation from Liguori; but it was made by a Roman Catholic Priest, whose translation has been widely circulated among Roman Catholics.]

"All the mercies granted to sinners in the Old Law have been given in consideration of Mary."

"St. Ephrem says to Mary, Thou art the *only* advocate of sinners."

"He who neglects Mary shall die in his sins; he who does not invoke her shall have *no share* in the kingdom of God."

"St. Thomas says that *one-half* of the *Kingdom of God* was given to Mary when she conceived and brought forth the Eternal Word, so that she became Queen of Mercy, as her Son is King of Justice."

"Yes," says St. Bonaventure, "Mary has so loved us, that she has given us her only Son." "She gave him to us," says F. Nieremberg, when, in virtue of her jurisdiction over him as a mother, she *permitted Him* to deliver Himself up to the Jews."

"An angel told St. Bridget that the prophets of the ancient law leaped for joy when they foresaw that, *in consideration of Mary's purity and humility*, God would be *appeased*, and turn away His wrath from those who had most irritated him."

"As the body cannot exist without breathing, so the soul cannot live without recurring to the Mother of God."

"The prophet complained in his day, that no creature was to be found who could appease the wrath of god. 'Lord,' said he, 'we have sinned,' and there is none to restrain your arm from falling heavy upon us; but now *Mary* presents herself *between God and His offending creatures.*"

"How is it, that whereas we ask many things of God, without obtaining them, we no sooner ask through Mary than they are granted us?"

"St. Bridget says she one day heard the Divine *Infant* Jesus promise the Holy Virgin, that all who asked grace through her would be most assuredly heard."

"As no one can go to your son, unless the Heavenly Father draw him, so I presume to say, in the same manner, that *no one* can go to the Father unless *you* attract him by your prayers."

"My soul," says the blessed Erric Suzon, "is in the hands of Mary, so if the Judge wishes to condemn me, the *sentence* must pass through this clement Queen, and she well knows how to *prevent its execution.*"

"What do the Fathers, the Doctors of the Church teach us, by texts so strong and so precise? Do they intend to prove that all graces come to us through Mary, in *this* sense only, that she has given us the Author of grace, as our adversary would fain persuade us? *Far from it:* they, on the contrary, give clearly to understand that *every grace* given to man, in virtue of the merits of Jesus Christ, is conveyed to him *by the hands of Mary.*—This is the conclusion of the venerable Father Suarez, S. J. He writes:—

"It is now the general sentiment of *the Church* that the intercession of the mother of God is not only *useful*, but *necessary to salvation.*"

Well might a distinguished Priest at Rome admit to Mr. Seymour, that it was "a very natural impression that the religion of Italy ought to be called the religion of *Mary* rather than the religion of *Christ.*" But would the religion of the Apostles, and the early Christians, have given any man this impression? Do their writings give the slightest hint of such a thing?

Liguori gives various "examples" of cases in which the power of the Blessed Virgin has been exemplified. Here is one of them:—

"In the fourth part of the *Treasure of the Rosary* it is related that a gentleman who was most devoted to the Divine Mother, had erected an oratory in his palace, in which he was accustomed to pray frequently before an image of Mary, not only by day but also by night, interrupting his repose in order to honor his beloved lady. But his wife, who was also *very pious*, observing that her husband left the room in the middle of the night, and did not return for a considerable time, became jealous and began to suspect evil. Hence, to rid herself of the thorn which tormented her, she one day asked her husband if he loved any woman more than her. The gentleman answered with a smile: 'Know that I love a lady the most lovely in the world; to her I have given my whole heart, and I would die rather than cease to love her; and if you knew her you would tell me to love her still more.' He meant the most Holy Virgin, whom he loved so tenderly. But his wife becoming more suspicious, asked him if he got up every night and left the room for the purpose of meeting that lady. Not suspecting the great agitation which she suffered, the gentleman answered that he did. The lady was confirmed in her suspicions; and blinded by passion [but "*very pious*"] she one night, when her husband left the room as usual, took a knife, and, through despair, cut her throat, and died in a few minutes. After finishing his devotions, the gentleman returns to the room and finds the bed all wet; he calls his wife, but receives no answer; he shakes her, but she is insensible; he then takes a light and sees the bed full of blood, that his wife's throat is cut, and that she is dead; he then perceives that she took away her life through jealousy. What did he do? He locked the door, and, returning to the chapel, prostrated himself before the image of the most Holy Virgin, and there weeping bitterly said:—'My Mother, thou seest my affliction; if thou dost not comfort me, to whom shall I have recourse? Remember that, in consequence of coming to honor thee, I have had the misfortune of seeing my wife dead and damned. My Mother thou canst repair the evil—thou canst repair it, Ah! he who prays to this Mother of Mercy with confidence obtains whatever he wishes After having said this prayer, the gentleman hears a servant calling him, and saying, 'Go, sir, to the room, the mistress is calling you.' The servant returned and said, 'Go immediately, the mistress is waiting for you.' He goes, opens the door, and sees his wife alive; she falls at his feet, and with tears, asks his pardon, saying: 'Ah! my spouse; the Mother of God through your prayers, has delivered me from hell.' Weeping, through joy, the two went to the oratory to thank the Blessed Virgin. On the following morning he invited all his relatives to a banquet, and made his wife relate what had happened, and show them the mark of the wound, which still remained. Thus, all became more inflamed with love for the Divine Mother."

The work from which the foregoing is taken, is one of the most popular Romish books *at the present day*, and may be had of all Roman Catholic booksellers.

I will now give you a few extracts from the same Saint's "Moral Theology, compiled from Roman casuists:"

"If any one rashly should ask from a Confessor whether he may have heard such a sin in confession, he can rightly answer I have *not* heard it, that is to say *as man*, or so as to manifest it."

"It is asked whether an adultress can deny adultery to her husband . . . If sacramentally she confessed adultery, she can answer, 'I am *innocent* of this crime,' because by confessing it was taken away."

"Note here the 37th proposition of [*Pope*] Innocent XI—"Domestic servant men and women can *steal* from their own masters for the purpose of *compensating themselves* for their own labor which *they* judge to be greater than the salary they receive."

"The accused, or a witness *not properly* questioned, can *swear* that he does *not* know a crime, which in reality he *does* know, by *understanding* that he does not know the crime concerning which legitimately he can be enquired of, or that he does not know it so as to give evidence concerning it. . . . One *legitimately* questioned by a Judge cannot use any equivocation . . . except where the crime is altogether concealed, for then he can, yea, the witness is *bound* to say, that the accused did *not* commit the crime."

If "domestic servants" who are underpaid, may help themselves—that is steal—may not all other persons who are underpaid, do the same? On this wicked principle, the "Distressed Needlewomen" need not emigrate; they might steal their employers' goods to make up their wages to what they consider the proper amount. Thus we see that a man may systematically *lie*, *swear* falsely, and *steal*—upon *principle*!‡

7. You would join a community in which I believe it may be safely said that many who have gone to it from the Church of England have become manifestly *worse in every respect:* their religious, moral, and intellectual character has been deteriorated. Men of a loving, gentle, and Christan temper, have become violent, sneering, sarcastic, and uncharitable. Of their deterioration in matters of intellect and taste, let the following extracts from a work entitled (1847) by the Rev. F. A. Faber suffice:—

"The Blessed Rose, when only THREE MONTHS old, gave proof of an heroic patience: for, some one having thoughtlessly pinched her thumb by shutting a chest hastily, *she concealed the pain it gave her*: her mother having hastened to her at the first news of the accident, *she hid the finger*, and did not let it appear that she had been hurt. The injury grew worse afterwards *from her silence.*" [at three moths old!]

"To obey the parents from whom we have received our life is only the effect of an ordinary degree of virtue; and there would have been nothing remarkable in the obedience of the blessed Rose, if she had contented herself with simply fulfilling this duty; but she infinitely increased its merit by *perfectly complying* with that which she owed to her parents, without failing to accomplish what Almighty God required of her."

Let us see what constitutes perfect obedience to parents, in the opinion of this author:—

"Her mother made her wear a garland of flowers on her head. Not thinking herself strong enough to effect a change in this command, she *obeyed*; but she sanctified her submission by the painful mortification with which she accompanied it: for God having brought to her mind the remembrance of the cruel thorns which had composed His Crown in His passion, she took the garland, and fixed it on her head with a large needle, which she plunged so deeply into her head, that it could not be drawn out without the help of a surgeon, who had much difficulty in doing it. Thus she contrived to *elude* without *resisting* the orders of her mother. . . . . .

"The stratagem which she practised in order to avoid appearing at assemblies, or accompanying her mother in the visits she paid to her friends, and relations, was not less surprising; for she rubbed her eyelids with pimento, which is a very sharp burning sort of Indian pepper: by this means she escaped going into company, for it made her eyes as red as fire, and so painful that she could not bear the light. Her mother having found out this *artifice*, reprimanded her for it, and mentioned the example of Ferdinand Perez, who had lost his sight by a similar act of *indiscretion.*"

8. You would give up a Church which, notwithstanding the inadequate number of her Bishops and Clergy to the increased population, has given the nation a character throughout the world, for piety, order, loyalty, integrity, public credit, benevolence, honesty, industry, humanity, observance of the Lord's day, and the fulfilment of oaths, marriage vows, and promises: and you would join a Church which, with a much larger proportion of Bishops and Clergy, and in places where she had almost entire freedom and sway (in Italy, for instance,) has notoriously failed in producing many of these qualities. Ask the financier, what the public credit of Spain, Portugal, Mexico, and Colombia is worth,—ask the Assurance Companies, where life and property is the least secure,—ask the libertine where he can most freely indulge his passions without being excluded from society,—ask those who deal in licentious books and pictures where they procure the *worst*,—ask the educated infidel where he finds his class most abound,—ask the historian where sedition, revolution, assassination, and cold-blooded massacre have been most frequent. "By their fruits ye shall know them."

Looking honestly at all these things, and really meditating upon them,—*as steadily as they do*

* "If any one shall say that by the commandment of God . . . each of the faithful ought to receive both kinds (bread and wine) . . . let him be *accursed.*"—*Council of Trent.*

† "It is to be observed that this is in the present tense, and does not refer to that time when the Holy Child 'was subject unto his parents.'"

‡ "Let him that standeth take heed lest he fall." We cannot be too much upon our guard to prevent the spread of this system of mental reservation, non-natural sense, hypothetical interpretation, and equivocation, in our Church. There have been, and still are, men who will publicly *declare* in the plain language of the Church, that every Baptised Infant is Regenerated, and will teach the child that it was in Baptism made "a member of Christ, and a child of God;" but will, nevertheless, secretly "understand" that this may be entirely false in many, if not in most cases. I will quote from one of this dangerous, but I trust small class of men, a passage which might well serve as an illustration of the principles laid down by Liguori—

"We yield Thee hearty thanks, Most Merciful Father, *that it hath pleased Thee to Regenerate this Infant with Thy Holy Spirit.*" In these words, our Church assumes, that "it has *pleased* God to Regenerate" the Infant; but it does *not* expressly affirm, that He *has actually done so.*"

"When it is borne in mind that these words of the Church are immediately preceded by the plain and solemn declaration—"Seeing now, dearly beloved brethren, that this child is Regenerated"—the shameless equivocation and mental reservation of the writer are manifest, and are, I repeat, worthy of Liguori.

upon the supposed defects of our own Church—and with earnest prayer to God, I do not see how any Christian man or woman can come to the conclusion that the violation of the most solemn vows to the Church of England, and the renouncing, *for ever*, the Cup of the Lord, are Christian *duties*, and an allowable *price* to pay to Rome in exchange for Doctrines and Practices which she has notoriously added, without Catholic or Scriptural authority. Our Church gives us all that the early Saints had, and much more than we duly use. Rome would *force* us to receive, as necessary to salvation, what the early Christian Saints neither had, nor desired to have; and she would tempt us, and *allow* us, to believe, and use, such language with regard to the Blessed Virgin as that of which I have given you only a few specimens, from those whom she esteems as the very *best* members which her system has produced. I know that some Roman Catholics attempt to decoy us from those damaging passages, by telling us that we may be good Roman Catholics without believing or adopting such language. Very likely. But the real question is—"May we not adopt this language without being *bad* Roman Catholics?" I fear that some members of our Church have allowed themselves to be decoyed, so that they will not look at, think of, nor speak of these outrageous statements, which are sanctioned and circulated by the Roman Church.

The English Church gives no sanction to the writings of her individual members. She is responsible only for her Book of Common Prayer and Canons, If her Clergy teach their flocks anything contrary thereto, her laws provide a remedy. But the Church of Rome goes out of her way to certify the orthodoxy of all that her Saints have written, and thereby she becomes answerable for it, and her members partake of that responsibility in some measure. Who would not rather share in the responsibility of the English Church than in that of the Roman Church? Our worst errors manifestly arise from palpable violation of the Doctrine, and neglect of the Discipline of the Church; the worst errors of Roman Catholics are part and parcel of their system, and are deliberately sanctioned by their Church.

Then, again, though we may sometimes have unsound Sermons, yet our public Prayers, Praises, and Thanksgivings, are so notoriously sound, Catholic, and Scriptural, that no Roman Catholic can bring aught against them; whereas not only some Sermons, but the very Prayers, Praises, and Thanksgivings of the Roman Catholic Church are in many cases most un-Catholic and un-Scriptural.

Believe me, yours faithfully, *****

O Lord Jesu Christ, Who didst mercifully Pardon and Receive again, and Bless with Thy Holy Spirit, those who Denied and Forsook Thee; have mercy upon those who have Denied and Forsaken Thy Holy Church, in this Country, especially [. . . . . . and] all Priests and Deacons; Pardon and Deliver them; Receive them again into the Fold which Thou hast appointed for them; and grant that neither they nor others [especially . . . . . .] by their Example or Influence, may be tempted to stray into forbidden Pastures: but that being blessed with Thy Holy Spirit, and strengthened by Thy Holy Word and Sacraments, they may evermore joyfully serve Thee, in steadfast Faith, and true Holiness, to the Glory of Thy great Name, and the benefit of Thy Holy Church. Amen.

Communications.

For the Churchman.

A Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVII—*Continued*.

The Phantom Giant; or a smooth stone from the brook.

No alternative was left me now but to face the question of the threefold order of the Christian ministry and of the claim to absolute apostleship by the present Episcopal bishops. It was to me none other than the great question of the succession, not to a throne of time and earth, but to a jurisdiction reaching beyond earth and time, and to keys which open and shut the everlasting gates.

In pursuing this inquiry a multitude of facts like the following forced themselves on my attention.

First fact: The faith, separated for any length of time from the Episcopacy, disappears as a spirit parted from its body returns from the world to the bosom of God. The Episcopacy, therefore which never surrendered the faith, may not absurdly claim to indicate "the church of the living God, the pillar and ground of the truth."

Second fact: The histories of three hundred years have shown that a church once separated from the Episcopacy undervalues the great principle of unity, or an incarnate Saviour dwelling by His presence and adorning by His spirit, a visible, external and imperishable body, and suffers that body to be dismembered and scattered to the winds, just like the human clay when no longer animated by the principle of life and unity falls into fragments and is dissipated. It is not therefore to be believed that if the element of the Episcopacy present a check to this amazing evil, it should in the wisdom of God have been overlooked in the first organization of His church.

Third fact: The Lutherans in Europe and the Methodists and Mormons in America, as well as other sects, have done homage to the Episcopacy by engrafting on their own organizations the government by superintendents, bishops or superiors; and even the Presbyterians and Congregationalists, finding their denominations inefficient on the principle of ministerial parity when they rouse them to exertion and action, assume invariably an artificial organization with agent, secretary, or other officer, to be found always at the head quarters of the society, emancipated from the pastoral tie, well-acquainted with the field at different and distant points, the mouth-piece and source of life to the association, essential to its unity, harmony, concert, strength, confidence, action and success. If there be force, therefore, in analogy, the central influences so effectively exerted by the Apostles in their life-time were no more intended to die with the men than the dissenting societies at Boston and Philadelphia intended that the excellent Evarts and Wisner and Cornelius and Armstrong and Young should fall into their graves without successors.

Fourth fact: the Episcopacy was no part of the outcry and battle-cry in the great Reformation. Neither Luther nor Calvin nor reformer nor reforming synod had one word to say against it. The church of England with her noble and undaunted bishops was the admiration and the envy of the continental reformers, who lamented the necessity they supposed themselves under of advancing farther and faster than their bishops would approve, and who agreed with Calvin that "no anathema was too great" for those who should refuse allegiance to a pure Episcopacy.

Fifth fact: For years subsequently to the reformation from Popery, the men of learning among Presbyterians were ready to acknowledge with Grotius, the early, universal, and apostolical institution of the Episcopacy; and this concession, it is worthy of remark, ceases to be made only when antiquity and early history cease to be a study. How could I otherwise than suspect the justice of its claim?

Sixth fact: The lovers of antiquity, the readers of the witnesses and fathers and councils of the earliest ages, and of the contemporaries and companions of the Apostles themselves are, so far as we can learn, believers in the divine gift of the Episcopacy. Who has ever known a man made a Presbyterian by reading *for himself* the early and unmutilated records of the church? Who requires to be told that all sectarians are compelled to thrust into a corner the writings of the Christian fathers? Episcopacy demands a trial at any bar you please, but she demands that you summon all her witnesses. I suspected strongly myself that her claim was valid from the time I observed that her most important witnesses, the only witnesses to the great facts in the case, were excluded from court, while the hear-say of something from the lips of one Jerome and one or two more was admitted at the best as second-hand.

Seventh fact: Of the many hundred ministers (not "three" but "nine," as a friend who is one of them assures me in a letter this day received,) who have broken the sectarian spell and returned into the church, all tell the same story; that it is to a careful re-examination of Scripture and "attendance to reading" they attribute their conviction of the scriptural and apostolical claim of the Episcopacy. Episcopacy, therefore, from the same high ground with Christianity, bears, and demands, and courts, and urges, and challenges investigation. This is strong presumptive proof that she rests on "the foundations of the prophets and apostles."

Eighth fact: The Episcopacy is in harmony with the entire order of the natural and moral world, as every other great truth of the kingdom of God finds itself reflected in the mirror of nature, and bears itself abroad in nature's voice. "No man hath seen God at any time;" but we may see the gems of his robe twinkling on the firmament by night, and the glance of His eye kindling on the sun by day, the dust of His feet sweeping by us in the cloud, and the obediences to his will in the motions of the universe.

The awful mystery of the ever blessed Trinity we may not comprehend, but we may observe a mystery of three and only one in the air above us, in the light around us, in the operations of nature, and in the threefold unity of our nature, which we know to have been in the image of God.

The bright and blessed resurrection of the just may elude our philanthropic grasp; but the bird of paradise emerging from a putrid egg and the gorgeous butterfly uprising from an ugly worm, both soaring to the skies on gorgeous wing, tell by their flight and song that our flesh shall rest in hope and come up bright as the day, buoyant as the air, and swift in its motions as the electric fire; or else that the meanest seed hath a dignity above man, having "power to lay down its life and power to take it again." The great principle of the atonement itself, which I accept as a believer, I cannot repudiate as a philosopher; for the mighty fact of vicarious toil and suffering to redeem others from suffering and toil, is interwoven with all the orders of Providence, and the poor toiling to fill the granaries of the rich, the ministers in sickness falling victims to disease for the health of others, the mother giving life to the babe by the sacrifice of her own, the battle-field covered with gory offerings on the nation's altar, in short, what is the whole world but a vast temple on whose altars the good are suffering for the evil, and exemplifying the grand, absorbing fact of Christianity, the redemption of the cross? And thus it is with every truth of revelation; if we had the hieroglyphical keys, we should read them all in the folded pages of nature; even hell casts its foreshadowing cloud upon the earth and heaven lets down on us its prophetic ray. So I could see the principle of the Episcopacy in the unities and harmonies around me. In all the analogies of nature I could see no such thing as individualism. The things of earth are all controlled by a controlling centre, and the moon continually waits upon her mistress; the earth and planets with their satellites, move in the spheres assigned them round their lord, the sun; the sun and his peers roll steadily around a still loftier throne; thrones and dominions and principalities and powers revolve in their turn around some starry centre; and the bright hosts of an unmeasured and uncountable universe roll round some vast metropolis, the capital of God. For the sake of unity and order each family is provided with its head; the families of each city require their magistrate; the cities of each state their governor; and the states of a continent their president. In the world of action every company or corporation must have its presiding officer; every merchantman on the wave its master; every fleet upon the seas its admiral; every army its general. There is to every thing a central point, from which every thing depends. Even Presbytery itself cannot entirely shake off the principle; it would not dream of appointing two secretaries of equal power to its great societies, two pastors equally supreme over a flock; two moderators at a time to one of its assemblies. Thus I perceived all nature, the moment its active elements are not in motion, does homage to the grand principle which the Episcopacy recognizes and which Presbytery repudiates, of subordination and obedience.

Ninth fact: It struck me as strong presumptive evidence that the ministry of the church was to be Episcopal, that under the theocracy, or what in modern language we should almost call the republic, the Jewish priesthood was by divine direction made One in nature, but Three in the distribution of its powers, and to all ages a monumental declaration of the Holy Trinity. When Korah and his company, being already ministers of the inferior order, rose up against the prelate of their people, the earth at the commandment of the Lord opened her mouth, and they went down alive into the pit. And it is certainly in keeping with these facts that Episcopacy exhibits the unity of the ministry in the trinity of its orders; and it is hardly to be wondered at that earnest men were formerly reminded of the Angelical glory, as they saw the Deacons ministering around the Priest, and the Priests circling around their Bishop, and the Bishops, Priests, and Deacons, arrayed in white robes, and waiting on their Lord, as satellites about the Sun of Righteousness. But there the fact remains, broad as the light of day, that *God did establish Prelacy*, and did vindicate it from the levellers in the company of Korah by a portentous and terrific miracle.

Thus did a multitude of collateral facts continually force themselves on my attention—although my space does not allow me to prolong their record—which show Episcopacy to be the only theory that can explain and harmonize them all. I now began to see in the venerable locks of Episcopacy something that looked like strength; and mistaking the champion of Israel for the Goliath of the Philistines, I said in my haste, "Let me look in my scrip for the smooth stones which I took from the brook at Princeton." Accordingly I looked, and there they were, just as I had left them—and here was one of them:

Number One. "*It is now conceded* by all the most *pious and learned* Episcopalians throughout the world, that Bishop and Presbyter are terms of the same meaning in the New Testament; that Bishops are called Presbyters, and Presbyters were denominated Bishops; the setting of Bishops over Presbyters is, therefore, with a thousand ergos, a usurpation."

Doubtless I shall have readers who will hardly understand, that the form in which this proposition is current among Presbyterians gave me the impression—the real, bona-fide, large-as-life impression—that this had been the grand point in dispute. Even Dr. Potts, treading in the steps of his predecessors, finds it impossible to get out of the fog. The D. Ds, and LL Ds, and S. T. Ps of Presbytery have occupied themselves for years in proving what my little son, with his Greek Testament and Lexicon can discover in fifteen minutes! But this seems to be their way. When we "contend earnestly for the faith once delivered to the saints," they have the faculty of making the impression that it is only *the Episcopacy* for which we battle; and when we come to that Episcopacy, as the least among the imperishable truths to be preserved, they would make it appear that we are contending that the *word* Bishop in the New Testament signifies more than the *word* Presbyter, and as much as the *word* Apostle. However sincere they may be in wishing to get the world to think so, or even in thinking so themselves, "one thing is very clear," as the child of Erin said, "they are all very much in the dark." The miserable sophism—for it hardly rises to the rank of a sophmorism—that all *the more learned and pious* Episcopalians now concede that Bishop and Presbyter are convertible terms in the New Testament, is to most of them the end of controversy; "the citadel has been surrendered," say they, "the outposts will now fall." It is to this renowned conception, I imagine, that the fact is greatly owing, that Episcopacy is not a subject of investigation in their course of studies; since it is so perfectly manifest that Bishop and Presbyter are designations of the same office in Scripture; and it is owing to the same fact that subsequent *investigations* to the question really at issue have drawn away so many hundreds of ministers from the pulpits of Presbytery to the altars of the Church.

Yes, I imagined that Episcopalians in harness, and shield, and buckler clad, had been breathlessly battling this point with us for three hundred years, until now, in the era of steam, and electricity, and Greek, they could "kick against the pricks" no longer. It gave me no very exalted opinion, I must confess, of the learning of the Episcopal clergy; for if they were such animals as not even yet to know that in the Greek scriptures the term Presbyteros was *toto cœlo* as good, and "weighed as much" as the term Episcopos, then, spite their groaning shelves of classic and patristic lore, I deemed there must, notwithstanding, be

"About the shelves
A beggarly account of empty"

noddles. I knew indeed that the noble universities of the Church of England had, now and then, produced their men of learning, who might have grasped the annihilating proposition; but it was easy to suppose that they continued in the Church on the Erastian principle, or mayhap for the loaves and fishes, or out of veneration for this element of their national greatness. I knew also that men of mind and learning had appeared in the Church in America, capable of rising to the dignity of this discovery; but then I could account for their presence in the Episcopal Church by the force of habit and association, or, perhaps of some foible-fondness (for great minds are wont to have their foibles) for a flowing gown or chanting organ. It was also rumored among us at Princeton, that a batch of young divines in that celebrated school, who, at a certain epoch, had found their way into the Episcopal Church, had not taken the step so much out of conscientious conviction, or because they wished at all to lift the heel against Presbytery, as out of bowels of compassion for a sister church, into whose system it was desirable to infuse a more evangelical leaven, and that even the professors, when consulted on the subject, had applauded the motive and acquiesced in the measure. (I may therefore here say, by the by, that when accident threw me, a few years afterwards, on a homeward voyage from Europe, into company with one of these now Right Reverend graduates of Princeton, it was with no little surprise I heard him declare, that if he had been able, by any possibility, or by any moderate violence to the light then thrown into his inner man, to remain in the Presbyterian communion, no conceivable motive short of the stern bidding of conscience could have drawn him from it.)

Gentle reader, you may imagine my surprise on discovering that I had been led into a fog, and had been all this while pursuing a phantom.—"Presbyter and Bishop designate the same office!" It was certainly humiliating to discover that Episcopalians had never in the world denied it, and had no earthly motive to dispute it, and that all this while I had been fighting "as one that beateth the air," and although looking on with both my eyes, I had never detected the sleight-of-hand (writing) by which Presbyterian authors have contrived to wrest the scriptural argument from its proper basis, and set it on a pedestal of straw.

One of Three Hundred.

(To be continued.)

For the Churchman.

"The present state of Religion demands every effort to circulate far and wide the knowledge of the principles of our Church, and to excite in every honorable and proper way, an interest in her behalf. And this demand is urged by considerations that should render welcome even important *sacrifices*."

In looking over the *Christian Journal* for 1829, the eye of the present writer has just lit upon the above passage. Although "the state of religion" is, in many respects, different from what it then was, yet "the principles of our Church"—happily, for those who receive her standards in their literal and just sense, ever the same—are as necessary a preventive and corrective of error, now as then.

There are two causes operating within the Church, hostile to its peace, comfort, and prosperity, and tending to strengthen the interests of communions extraneous from it; and what is of infinitely more solemn consideration, in the same degrees inimical to the Gospel of our Lord Jesus Christ, and favorable to the adverse influences of indifference, worldliness, heresy, schism, and infidelity. These causes spring out of a want of a proper appreciation of the kindness and love of God in the Catholic reformation of the sixteenth century. The Church thus purified stands between the body composed of those who refuse the offered boon, and still cling to the old corruptions and abominations, and the many bodies in their aggregation, and their severalty, who labor under the evils of pushing what should have been Catholic and Evangelical reformation, to the extremes of uncatholic, and in many instances most unchristian, Protestantism. In the Reformed Catholic Church there are unhappily too many, who (not now to notice more unworthy causes) from ignorance of what God did for His Church in that reformation; of the necessity there was for it; of its exact nature as a *re*-form, a going back again to the old formation of evangelical truth and order, and not inventing a new formation; of its positive character, as not mere protesting, but as restoring the old substance of the Gospel system of faith, piety, and morality; of its proper metes and bounds, as not supposing that the true and the right are necessarily the farthest opposite to the false and the wrong, but as guarded with godly jealousy against the length to which mere love of change is wont to go, and the danger, so imminent to the natural heart, of running into one error in a zealous avoiding of another:—There are, in the Reformed Catholic Church, too many who, from ignorance of these things, or inattention to them, and a consequent want of a true spiritual consideration of them, and a giving to them of the proper place in the estimation of their faith, and in the working of their pious affections, fall short, or go beyond, and alienate their sympathies from the true Gospel by bestowing them on either those corruptions into which popery had fallen, or those which ultra-Protestantism has retained or introduced. I say *retained*; for it is a fact that many Protestant errors are but new phases and developments of some of the worst principles and features of popery.

These two parties in the Church are aiding and abetting each other, not only by jointly producing that distrust and disaffection among her members which is the aliment of both; but also by each, in the natural process of reaction, contributing to drive from the Church in the direction of the other. Romanism makes loud boasting of unity, order, conservatism, a refuge from dissention, and a safe and comfortable resolution of doubts. The well read theologian knows that, whether tried by the teachings of the Gospel, or by the facts of history, such boasting has no solid foundation. It is, however, bold and plausible, and well adapted to produce effect on unlearned and unstable minds. Such, not duly instructed in the Catholic system; and habituated to consider that and popery identical, and therefore unapprised of there being any system between what they *call* Catholic, and thorough Protestantism; supposing that whatever is not popish, and professes to be Christian, is of *the* Protestant religion—*the* Protestant faith—*the* Protestant Church; and confronted with the palpable fact of the utter insufficiency of much that is Protestant to secure the influence of the faith and piety of the Gospel—indeed its strong antagonism to that faith and piety, coupled with every kind of sporting with religious truth and order and duty; are led to the conclusion that whatever may be right, Protestantism must be wrong; and then their yearnings, honest it may be, however weak and unenlightened, are captivated by Rome's shew of unity, and talk of consistency, and boast of antiquity and Catholicity, and fair promises of spiritual comfort, rest, and satisfaction; and they go to seek these there. This often is the result of *their* example and counsels, who, themselves in the true Catholic Church, think mainly of its Protestant features, and are perpetually striving to identify it, as far as possible, with whatever is called Protestantism.—They are the real authors of a great deal of the Romanizing which distracts and afflicts the Church, and of many of the apostacies to Rome into which her members have fallen.

On the other hand, these Romanising members of the Church, not appreciating, in their ignorance and instability, the errors and corruptions which distinguish the popish from the Catholic system, and too weak in the Gospel to be effectually guarded against the former, are a cause of perpetual offence by concessions, compromises, suggestions, counsels, acts, and habits, confederate with those corruptions, which lead others as ignorant and unstable as themselves to sympathise with the other extreme of *Protestant* error, and thus disturb the Church's peace, and corrupt her purity, and reduce her strength, and mar her interests, and encourage apostacy from her into some of the multiform oppositions to the Gospel and its Church which Protestantism has raised.

The remedy which God in His mercy has provided for the injuries thus done to the Gospel, is in the Reformed Catholic system—so reformed as to be freed from popish error and superstition—so Catholic as to be preserved from the fatal inroads of mere Protestant change. This system, the result of the well directed, well guarded, and well conducted English reformation, has its principles and requirements set forth and enforced in the standards which the English Church brought out in its careful work of amending by the rule of Scripture, as understood and followed when its influences were fresh, and it was embraced with the ardor of primitive faith and piety; and in those which, from that Church, have come to us.

These standards include the definitions of the Christian faith, in the Apostles' and Nicene Creeds, which were drawn from the doctrines and professions thereof settled in the Church by Christ and His Apostles before the New Testament was written, and therefore such as that blessed volume was designed to record, enforce, and perpetuate; and they include also articles mainly intended to strengthen the cause of Reformed Catholicism against the Romish errors which it had cast off; and that most interesting and spiritually effective mode of enforcing truth and duty, incorporating them with the services and acts and exercises with which we render solemn homage at the throne of the heavenly grace, and comply with those commandments and ordinances of the Lord, whereby he would make and keep his people his in the midst of a world lying in sin: and throughout, they invite, by a constant interweaving with them of the letter and spirit of the Bible, references to that sacred volume, and provision for large and constant readings from all its parts, to a comparison of them with it, and a judging of them by it.

These standards unfold the "principles of our Church." A careful study of them must satisfy the unprejudiced mind of their scripturalness and power, in opposition, not only to erroneous religious systems, but also to the enmity against all religion so strong and full of peril, in the influence over men of the world, the flesh, and the devil.

As, then, we would promote that Glory of God, and those best interests of men, which can be secured only by the true faith and piety of the Gospel, and the virtue and morals which without these are never safe, we should use "every effort to circulate far and wide the knowledge of the principles of our Church, and to excite in every honorable and proper way an interest in her behalf." The history of the standards which contain those principles; how, in their immediate preparation, recourse was had to those which had Catholic authority and use in days when apostles and their immediate successors ruled the Church, and which embodied the faith and devotion that prevailed while the New Testament was a preparing under the inspiration of the Holy Ghost; how the men who provided those standards for us were strong in Catholic and Evangelical opposition to popish errors, and to such views of doctrine and order as have not the stamp of primitive authority; how, besides their qualifications of learning and sound judgment they had those of eminent piety—of devotional sensibilities, ordered and regulated by the true faith, and warmed and animated by evangelical zeal and fervor; how their labors have proved to be the most efficient adversary of Romanism; and how they established a safe refuge from Protestant systems which have been found an easy prey to serious corruptions of the Gospel, to sinful abuses of its name, and to infidel rejections of its very profession; this history of our standards, confirmed by a succession, from their establishment to the present day, of triumphs over error, of effectual preventions of intrusion into the Church of strifes, and animosities, and schisms, and hurtful experiments, which have prevailed around it, or of speedy restoration of peace, prosperity, and harmony, if such evils have found entrance there; and of social and individual proofs of their efficiency as means of true piety and genuine active charity: this history of our standards, thus confirmed, renders altogether reasonable *entire confidence in them;* and this reasonableness will be the more confirmed the more thoroughly we engage in the comparison to which they invite, of their teachings and provisions with the scripture rule of faith and duty—that rule to which every other must conform to be of authority. All doubts and difficulties raised against these standards, because of the suggestions of private judgment that they are not sufficiently evangelical, or not sufficiently Catholic, are so many hindrances thrown in the way of the benign, the healing, the Conservative, the sanctifying, the saving, influences of the Gospel over the religion of the age—the sport, as this sadly is, of human opinion and fancy and passion. Neither the mediæval period, nor the period of the reformation, but the period of Christ and his Apostles, and their immediate successors, and of general councils, setting forth the truth and the right, as it had always and everywhere been held by the great body of Christians from the time that they were first gathered into a Church—is that the judgment of which is to be called in, in determining whether our standards are sufficiently evangelical or sufficiently Catholic.

As men differ from what is truly of either of these characters—which, indeed, strictly speaking are one and the same, and popery and ultra-Protestantism are inconsistent with both—and yet desire to remain in the Church, they are compelled to subject their consciences to an effort at adaptation to plausible modes of evading the true character and claims of our standards. To this end a very vicious principle has been introduced of late in favor of both papal and Protestant departures from the Gospel—that of a forced and non-natural interpretation of those standards. This is one of the principles in which the two systems unite in their opposition to Catholicism. Jesuitry has its root and source in the corrupt and depraved natural heart, and to carry on *its* hostility to the Gospel, has often practised its arts among both Romanists and Protestants. This rule of non-natural interpretation is one of its favorite instruments. It is demoralising in itself, and subjects Catholic standards to a treatment which removes the barrier they interpose to the grievous evils arising out of spiritual tyranny or spiritual libertinism. A good knowledge of the Bible, a cordial sympathy of heart with its faith and devotion, and an earnest study of the reformed Catholic standards, will prove that all such non-natural interpretation is an abuse, and leads to a false estimate of them; and that in their most reasonable and natural construction, there is an entire harmony between their several parts, and between these, respectively and collectively, and the Bible. Away with such interpretation then; and let us honestly receive and apply our standards, or abandon them altogether.

And let those institutions of the Church which have in view the general diffusion throughout the community of the knowledge, reception, and adoption of those standards, be aided in their means, and strengthened in their operations, by her members, in their respective stations, as God gives them ability, and according to the interest they feel in the Gospel of our Lord Jesus Christ.

Especially let them bear in mind that what they do for the Church, they should do in their regenerate character, as members of Christ, children of God, and inheriters of the kingdom of Heaven; and therefore principles, and in a spirit on above the principles and spirit of the world, and meet for those whose "citizenship is in Heaven."* It should be done as for God, in the true fear of Him; for Jesus Christ, in the true faith in Him; for the Holy Ghost, in His energizing and sanctifying grace upon the heart. It should not, therefore, be a mere outward and perfunctory duty. It must be of the heart—the heart penitent, the heart humbled, the heart faithful, the heart devoted, sincere, disinterested, constant, generous, as that heart will be which has put on Christ, and is renewed after His image. Therefore, above all things, let the Catholic and evangelical principles of our standards do their work on our hearts; and then there will be no lack of that appreciation of their value, that experience of their blessedness, that gratitude to God for them, which will lead us never to be satisfied while we can do yet more to spread that blessedness far and wide, and hand it down to our children's children.

B. T. O.

* Philipians iii. 20 where πολιτευμα (rendered in our version "conversation") properly signifies *citizenship*.

To the Editor of Churchman.

Nashotah Romanizing and the Protestant Churchman.

July 1st. 1850.—*Rev. and Dear Sir*,—It is a *fact* well known to those who are acquainted with the prints connected with our Communion, that there exists among us a class of *so called* Church papers whose general practice is to turn "even good into evil" when this *good* respects those institutions whose misfortune has been the failure of obtaining their approbation, and whose best fortune, the happiness to escape their patronage.

I refer at present to the strictures made by the "Protestant Churchman" of June 8th, and harped upon in succeeding numbers by "his brethren in arms," on the letter of the Rev. Professor Adams, published in a late number of the "Calendar" respecting the defection of the Rev. Gardner Jones, late of Nashotah, to the Romish schism.

The criticisms of these organs of "*Evangelical Truth*," to those acquainted with the facts, are evidently written from a desire neither to promote the cause of Truth, nor to subserve the interests of the Church. Yet, lest unwary minds may, by them, be in some degree tinctured with the same spirit of malevolence in which these strictures are penned, I propose remarking on the points "worthy of note" so *learnedly* deduced by the 'Protestant Churchman' from the Rev. Professor's letter.

The "queries" that this sheet of weekly misrepresentation has proposed, are four in number, which divested of their "*Protestant*" encumbrances, we will proceed successively to consider.

First. "Is it not worthy of note that an individual is elected a professor at Nashotah, who produced no testimonials or papers of any kind, and who, when he tells his own story acknowledges that he had been educated a Jesuit?"

Perhaps it may afford some little satisfaction to the "Protestant Churchman" and also tend to still the "thrilling sense of indignation" (without which *laudable* emotion "Wisconsin" thinks that no "true Churchman" can "avert" to this "fact") to know, that when Mr. Jones was elected a professor at Nashotah, he was *not* a resident in Georgia. For according to "his own story," he had left the South an invalid, and was at this time travelling in the East for the benefit of his health, which circumstance accounts for his not having the usual dimissory letters. He had moreover officiated for several distinguished clergymen in the East, and was received by them as a brother in the ministry, for the custom of suspecting every invalid clergyman to be a Jesuit, is by no means universal. This circumstance was *temporarily* a sufficient guarantee to Nashotah for his "bona fide" professions. Again, the necessity at Nashotah for a professor of languages was *urgent*, for to *this* office he was elected and *not*, as the "Southern Churchman" has sagaciously enquired, for any "views of Theology which procured him this recommendation." He went immediately to the West and arrived at Nashotah towards the end of October, when the difficulties of travel, as the winter season was setting in, from the North-west to the almost extreme South, are greatly increased, and the arrival of the mails by these routes thereby rendered precarious and uncertain.

And now are not these reasons sufficient to explain *how* "for six months he managed to give no papers altho' urged and requested?"

And he had been "educated a Jesuit;"—were this *true*, it might be urged a reasonable source of greater confidence why his heretical tendencies should *not* be a second time in *this* direction. But since the letter of the Rev. Mr. Adams contains no such statement, it must be presumed that the "Protestant Churchman" has some *private* means of access to the reminiscences of the Rev. apostate. For it is difficult to think that this organ of "Truth" cannot discern between being "educated a Jesuit" and being educated *at* "a Jesuit College."

Secondly. "Is it not worthy of note that this man was suffered to go on for months with his treacherous schemes, instead of being expelled summarily from the Institution?" and

Thirdly. "Is it not worthy of note that Prof. Adams, Sunday after Sunday listens to teachings from Mr. Jones, which "led to Rome," and could content himself afterwards with this course as a fulfilment of his responsibilities and duties?"

It is scarcely possible to conceive how any reasonable mind, with a full comprehension of Mr. Adams' letter, could propose *these* questions without fearing a public verdict of "non compos mentis" by self impeachment. Mr. Jones received his appointment from the Trustees and until their meeting, could *not* be "expelled summarily." For although the Faculty might adopt some preparatory steps, yet so long as he held his position of "professor," this body could take *no final* action.

Again, the evidence against Mr. Jones, in order to be conclusive must necessarily be *accumulated*, for "*not where he stood*, but whither he led, was Rome." But can this querist point out "a more excellent way" in which Mr. Adams could fulfill his "responsibilities" than by patiently collecting the evidence necessary for a legal prosecution, and in the meantime, in a "quiet way" counteracting the effects, by "showing the results" of Mr. Jones' erroneous teaching?"

It is true that in Wisconsin we have a Bishop in charge, (and *where* is one more devoted?) yet since we have neither Protestant Popes nor "*Protestant Churchmen*", illegal and "summary expulsion" is little resorted to and as seldom advised. But when Mr. Jones *had* resigned his position, he was requested to leave the Institution? But

Fourthly. "Is it not worthy of note that these statements of occurrence at Nashotah in 1848–'49 are held back from the Church as it appears, until a dim rumor gets abroad of these things?" why was this reserved untill 1850?

The reason, Mr. Editor, is self evident. It was not until 1850 that the act of Apostacy on the part of the Rev. Gardiner Jones was known to be consummated. Whilst he remained in the Church he was amenable *only* to the authority of the Church. And to this authority he *was* duly presented. For Professor Adams distinctly states "that a detailed account was sent by the 'Bishop in charge' to the Bishop of Georgia." Was this holding back occurrences from the Church? or ——from the "*Protestant Churchman?*" But when Mr. Jones had placed himself beyond the reach of Ecclesiastical authority, *then* and not till then, the Rev. Mr. Adams gives the "Narrative of events" to the "Church public" Yet "Is it not worthy of note" that the Romeward tendencies of the Rev. Gardner Jones were not previously brought, for public prosecution, to the columns of the "*Protestant Churchman?*"

And now the queries have been proposed. But Nashotah yet exists. So our organ of "Evangelical Truth" proceeds "perhaps it were feared that some would not have been quite so ready to contribute to the support of the Institution should it leak out that "all this and a great deal more" was tolerated (to use no stronger term) by those in charge-" To this Mr. Editor there is but one reply,

"——Hic nigræ fucus loliginis, hæc est
Aerugo mera——"

and may we not indulge "in the reasonable hope" that the acute criticisms of your New York contemporary will pilfer away neither the reputation nor the *purse* of Nashotah? He has endeavored to deduce from the letter of the Rev. Professor Adams, the inference that a *Jesuit* has been *harbored*, *encouraged* and *protected* at Nashotah until some *indefinable* crisis arose, when his expulsion and exposure became necessary. But the *truth* is, that a very weak-minded or *very designing* man was thrown by unfortunate circumstances on the unsuspecting confidence of the Institution. By the vigilance of "those in charge" the danger, when suspicion arose, was *thwarted* and finally *removed*. And by the strength of the Catholic principles of our Holy Church no injury was sustained, not *one* from *that stock* was lost.

Your humble correspondent enjoyed the privilege of being connected with Nashotah and was there during these occurrences. For him to speak more of Nashotah would be to extend this communication to too great a length He can tell you of *devotion*, *privation*, and *labor* for the cause of *Christ and His Church* of which those without know but little. And Nashotah is yet alive for the great work of evangelizing the West. Such may she ever be,—until She has added hosts to the small and faithful band of clergy who are now *silently* laboring for the Church where others would not.

S.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 13, 1850.

Death of the President of the United States.—This unexpected and lamentable event took place on Tuesday night last. The President had been ill since the evening of the fourth, of a bilious remittent attack, and his strength rapidly failed towards the close of his sickness. There are numerous reflections which press on the mind while considering this dispensation of Providence, but we have neither time nor space at present to improve them suitably. The warning is a timely one, and should, we hope, produce wiser schemes and calmer legislation than those which have been reported, of late, from the Halls of Congress.

The Voice of the Anglican Church—Convocation.—The struggle now going on in England between the Church and the State is of an exciting and momentous character. The alliance between them which was at first designed for the benefit of the former is found in the hands of unscrupulous and hostile politicians to redound to her injury. The Royal Supremacy is now as patent a fact and as oppressive an injury as it was in the days of the tyrant Henry VIII. There has been intruded on the church as Bishop, a man under censure for unsound teaching; and more recently some five laymen appointed by the Crown have determined that it is no heresy to teach contrary to the plain language of an Article of the Creed. In ancient times a provincial or national synod would have been convened to take cognizance of the matter; in more recent days the Church of England whould have spoken in her Convocations. Now she is compelled to use protests, addresses, and petitions, emanating from few comparatively speaking, while the timid, the lukewarm, the compromising and the latitudinarian remain careless and contented,—like Gallio "caring for none of these things." Those in the highest places, being appointed for political considerations in some measure at least, feel themselves bound to consult the inclinations of their nominators, and keep things "quiet and safe." Hence the proposal for the restoration of Convocation is met with disapproval. It is not denied that something must be done to restore confidence and harmony in the Church; but those in authority prefer to act by means of hostile ministers and a semi-infidel parliament instead of letting the Church declare its own wants and wishes.

The reasons assigned are strange enough. If the Clergy met they would quarrel, and it is therefore improper for them to meet. This being taken for granted, the inexpediency is obvious. What noble ideas these objectors must have of the powers of the Church, the promise of Christ and the influence of the Holy Spirit. Had these cowardly sentiments and craven fears prevailed in the Apostles' days, where would have been the Council of Jerusalem, or how would the contest between Judaizers and Gentiles ever have been settled? What would have become of the first General Council—that of Nice where Arianism received its condemnation and death blow? We say nothing of other cases; the fact is obvious that when assailed by schism and heresy the Church in its palmy days never sat inactive, and fearful lest the adversaries of the truth should triumph, but always proceeded manfully to cast out the strange doctrine and put away the unholy leaven. It is the tampering with the truth, the indulging of gross eror, the sanctioning of heresy that has caused the extinction of the Church in regions where it once flourished. And wherever the same evil principles are tolerated and approved in order to obtain "peace and quietness," and allow men to slumber on in careless security, that branch of the Church may inscribe *Ichabod* on her towers, and the mandate will go forth "Destroy her battlements, for they are not the Lord's."

It is to prevent such a catastrophe that the best the wisest, and most devoted of the Anglican clergy and laity are now struggling—and that against fearful odds, even the powers of the world, the flesh and the Devil. The great object at present to be aimed at, is, to obtain for the Church, the right to speak

freely and authoritatively as to her doctrines. That modifications are needed in the constitution of her Convocations to adapt them to the changes which a century and a quarter has wrought, is probably true; but she must feel her own wants, and devise for herself the best means of remedying them. Consultation, debate, resolves, canons, will be the fruits of thus assembling, and differences of opinion will no doubt exist, and perhaps warmth of feeling be excited. But as we have already said this has been the case before, in the best times of the Church Catholic; and even when these temporary evils happened, they resulted in an abiding good, being providentially overruled by Her great Head. Away then with the faithless and unbelieving spirit, which fears to use legitimate powers and comply with onerous responsibilities, because heat and trouble may be awakened, and heresy need to be rebuked with a strong hand. It is better that the hidden sore be brought to a head and thus exposed and healed, than secretly prey on the vitals and destroy irretrievably the sources of spiritual strength and life. We trust then most cordially and earnestly that these noble exertions may in the end be crowned with success: That defeat may not repress the zeal nor opposition diminish the efforts of those engaged in the godly work of liberating the English Church. If the work is of God, the efforts of wicked men and wicked spirits must in the end prove fruitless.

For the Churchman.

MORNING SIDE, July 8, 1850.

Mr. Editor,—In the letter of A. B. H., communicated for your paper of last week, there are a few slight inaccuracies which the following statement will correct. Doddridge wrote the 23d and 41st Hymns; Mrs. Steele the 169th. The 181st is Cowper's but there is some doubt about the author of the 186th. I know it is attributed to Newton. It is inscribed upon a tombstone in Bagniton churchyard.

In a previous letter of mine, sent to the Churchman some time since, but which, either never reached its destination, or was for some cause or other overlooked, I inquired the authority for the use of the expression, "archangels," in our Communion Service. It seems to me that a duality here is foreign not only to the significancy of the word, but to the plain meaning of Scripture! Do we not torture the *truth* as well as the *language* in adopting it? If not, what exposition can be made of it that will falsify this idea? My books do not furnish me with any solution for the enigma and I shall be glad to know how the Church regards it.

Respectfully,
ELLIS ELLISTON.

REMARKS.—Our correspondent's former letter miscarried, as this is the first we have heard of it. The expression in the Communion Service is according to Palmer (Orig. Lit. vol. 2. P. 122.) of great antiquity, and found in the Latin in the missals of York and Hereford. The Greek Liturgy ascribed to St. Chrysostom says—"Before thee stand *thousands of Archangels* and tens of thousands of Angels"—That of St. Basil—"For Thee Angels, *Archangels*, Thrones, Dominions, Principalities, Authorities, Powers, and the many eyed Cherubim praise," referring to the several orders of the Celestial Host according to the belief of the early Church. Comp. St. Luke i. 19, Rev. viii. 2. and Daniel x. 13. In the Jewish writings, there are said to be *seven* archangels, among whom are Michael, Gabriel, and Raphael; see also Tobit, 12. 15.

For the Churchman.

ANNUAL MEETING OF THE ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY. The annual meeting of the Associate Alumni was opened in Thomas' Church, in this city, on Thursday evening, June 25th, at 7 o'clock.

At the first session, the following members of the Association were present:—The Rev. Drs. Wm. L. Johnson, Samuel R. Johnson, and Henry J. Whitehouse, and the Rev. Messrs. Finch, Hart, Goldsborough, Mead, Cox, Hitchcock, Eigenbrodt, Halsey, Walton, Hunter, Spencer, Harwood, Duffie, Shackelford, and Frost.

The meeting in the temporary absence of the presiding officers, was called to order by the Secretary, and the Rev. Richard Cox, chosen chairman, who opened the session with the prescribed devotions.

The Rev. Messrs. Duffie, Shackelford, and Frost were appointed a committee to inspect the room and library of the Association. The Rev. Messrs. Hitchcock, Hunter, and Harwood, a committee to invite the graduating class to join the Association; and the Rev. Messrs. Walton, and Frost, a committee to inquire if any members of this Society had deceased during the year, and to prepare a proper tribute to their memory.

Of the interesting services and faithful sermon that succeeded these appointments, at 8 o'clock, mention has already been made in the editorial columns of the *Churchman*, of June 29th.

After them, the meeting was adjourned to the morrow at half-past twelve o'clock, in the Seminary Buildings.

On Wednesday, June 26th, pursuant to adjournment, re-assembled in the Theological Seminary at Chelsea.

The Right Rev. the Bishop of Maryland, President of the Association; the Rev. Professor Haight, and the Rev. Messrs. Chipman, and T. M'C. Peters, members not before present, appeared and took their seats.

The President called the meeting to order, and opened its second session with the appointed prayers.

Then the Essay was read by the Rev. Edwin Harwood, Rector of St. James's Church, New York. Its title was: "*A Contribution to the Church Question.*" The Right Rev. the Bishops of Vermont, New Hampshire, and Indiana, assisted, together with a number of other clergymen and a large body of the students.

After the Essay and the reading and approval of the minutes of Tuesday, the Secretary presented the Annual Report, which we condense for publication. It stated that, as the appointed Essayist and his substitute had given notice of their inability to be ready with the Essay for this occasion, the Rev. Mr. Harwood was chosen by the Executive Committee to supply the vacancy.—That the Society's resolution of thanks was conveyed to Wm. H. Harrison, Esq., for his services as Treasurer of the Society's Professorship Fund; and that Abel T. Anderson, Esq., had been notified of his election to such Treasurership, and kindly consented to accept the office.—That the Rev. J. M, Forbes, D.D., and the Rev. T. S. Preston, having renounced the ministry of our branch of the holy Catholic Church, and united themselves with the erring Church of Rome, had ceased to be members of this Association—as also two others who had been deposed from the ministry. —That the Rev. Mr. Odenheimer had purchased the unsold copies of his Essay on Canon Law from the Society, at the sale price, the nett proceeds from which, accruing in the Society's favor, are $65 20; and that $46 00 had been received in contributions from members; making a present total of $112 20. —That the Executive Committee of the Association had not yet been notified by the appointed Committee of the Board of Trustees, of any meeting for conference on the expediency of constituting the Alumni an Academic Association in connexion with the Seminary. The report proposed that the Executive Committee be authorised to issue a circular letter to all the members of the Society, urging them to remit their contributions, to aid the Association in effecting its laudable objects; and that the amended constitution and by-laws, together with a list of the officers and members of the Society be printed with the circular letter, and a copy transmitted to every alumnus.

The Treasurer's Report was then read by the Rev. Wm. Walton, showing the receipts of contributions as stated in the preceding paragraph.

From the report of Abel T. Anderson, Esq., which was also read by the Rev. Mr. Walton, it appears that the Society's Professorship Fund now consists of:—

Bond and Mortgage for	.	$1500 00
Note dated June, 13, 1849	.	1581 87
Do. Dec. 28, 1849	.	150 00
Do. Do. 31, Do.	.	45 00
Do. June 8th, 1860	.	45 00

and interest on said notes from their dates respectively.

The committee appointed to inspect the room and library of the Association, reported that, with one or two small exceptions, the books and furniture remained in good condition. On motion, it was resolved to refer any needed repairs of this property of the Society to the Executive Committee, with power.

The Rev. Robert L. Goldsborough was added to the commitee on deceased members, whose report was postponed until Thursday, the 27th.

The Chair appointed Rev. Messrs. Cox, Spencer, and Frost a committee to nominate the preacher and essayist, with their substitutes, for the ensuing year: And Rev. Messrs. Finch, Hitchcock, and Shackelford a committee to nominate the officers of the Association for the year.

It was *resolved* that $100 be allowed for the task of preparing a catalogue of the Seminary Library, during the coming vacation, and that the subject be referred to the Executive Committee with power, the committee being instructed to open a subscription for the purpose.

The names of the Preacher and Essayist, with their substitutes, and of the officers of the Association, as nominated by their respective committees and unanimously elected for the ensuing year, are already published in the *Churchman* of July 6th.

The Executive Committee were authorized by resolution to prepare and print a circular letter to the Alumni, as proposed in their report.

A committee, consisting of Rev. Messrs. Finck, Goldsborough, Cox, Walton, and Peters, was appointed to report on some suitable testimonial of respect from the Alumni to those honored Professors who have vacated their chairs in the seminary.

The following resolution was laid on the table:—

"*Resolved*, That a committee of five be appointed, whose work it shall be to gather a historical library, relating to the American Church," &c.

On motion adjourned to meet in the Seminary directl after the "Commencement," on Thursday, the 27th.

Thursday, June 27th.

Met according to adjournment for the third and final session.

Rev. Messrs. Hoffmann, Stubbs, Van Kleeck, Walsh, Moore, and Willian, not before present, took their seats. Rev. Robt. L. Goldsborough, took the chair.

After the minutes of yesterday, the constitution of the Society was read, and subscribed by thirteen gentlemen of the graduating class, who thereby became members of this Association.

Rev. Mr. Goldsborough being obliged to withdraw, the chair was taken by the Rev. Mr. Eigenbrodt.

The Report from the committee on deceased members, which was then presented, appeared in the *Churchman* of July 6th.

A Report being offered by the committee on a Testimonial of respect to the resigned Professors; it was

Resolved. That a committee of three be appointed to collect subscriptions for the purpose of procuring some suitable memorial of regard for the venerated Professors who have resigned their chairs in the Seminary; and that such committee report to and confer with the Executive Committee of the Association.

Rev. Dr. Haight, and Rev. Messrs. Harwood and Peters were appointed the Committee.

It was also *resolved* that the arrangements for the approaching Triennial meeting and the appointment of the preacher for the occasion, be referred to the Executive Committee with power.

The minutes of this final session of the meeting of 1850 being read and approved, adjourned *sine die*.

[Atest.] A. BLOOMER HART, Recording Sec'y.

Saturday, July 6th, 1850.

Foreign Intelligence.

The *Europa* arrived at this port on Wednesday evening the 3d instant, after a very short passage—(11 1-4 days.)

The foreign news is not of much importance. The French Ministry had sustained one or two checks. The *Dotation* Bill had been referred to a hostile Committee in the Assembly. It was said they would recommend the Assembly to give 1,600,000 francs instead of 3,000,000, and that as a special grant towards the expenses of his installation. M. Girardin has been elected for the department of the *Bas Rhin*, by a majority of more than 20,000 Socialist votes, in spite of the utmost efforts of the Government to defeat him. The prosecutions against Prudhon and another, for libels on the President, have failed. As usual there are various rumors about Louis Philippe and the elder Bourbon branch, which it is needless to mention.

The King of Prussia is fast recovering from his wound, and no further bulletins will be issued.

At Rome, two new Saints have been formally canonized, *Peter Claver* "professed Priest of the Society of Jesus," who died nearly two centuries ago, and "*Germaine Cousin*, Virgin, of the village of Pibrac, in the Diocese of Thoulouse," born in 1579, and died at the age of 22.

On Friday the 14th of June, Lord Stanley brought on his motion respecting the miserable attack of the Foreign Secretary on Greece, and supported it in an able speech of nearly three hours. Lord Lansdowne made a feeble defence, and complained that it had not been made in the other House where Lord Palmerston could have personally defended himself. Lords Aberdeen and Brougham severely censured the Government. Many other Peers took part in the debate. There were, for the motion—present, 113; proxies, 56; against, present, 77; proxies, 55. Majority for the motion, 37.

Lord John, on the following Thursday, called attention to the vote of the Upper House, and said that he and his colleagues should pay no attention to it, nor alter their course in relation to foreign governments. He cited precedents to show that similar votes of the Lords had not induced former ministries to resign their places. After some further discussion, Mr. Roebuck gave notice of his intention to move a resolution of approval of the principles on which their foreign policy had been regulated. This was fixed for Monday the 24th June.

At the same time, it is said, that on the remonstrances of Tuscany and Naples, backed by Austria, Russia, and France, Lord Palmerston intends to forbear the threatened hostile visit of the British squadron, and settle the claims by negotiation.

The Marriage Affinity Bill was discussed in Committee of the Commons, on Thursday, June 13. Mr. Palmer moved an amendment to the 3d clause, that "no member of the Church of England or Ireland, who may have contracted such marriage, should be exempted, by virtue of the Act, from spiritual or ecclesiastical censure; nor shall any sentence for restitution of conjugal rights, be pronounced by any Ecclesiastical Court in any suit between the parties, to such a marriage." He advocated his motion in a long and very able speech, and showed very clearly the mind of the Church on the subject as declared in her Canons. The amendment was lost; for it, 103; against it, 145.

Colonel Chatterton moved to exempt Ireland from the operation of the Bill. Many speakers spoke earnestly against its being extended there—the amendment was lost; ayes, 114; noes, 132.

We have seen a ridiculous story in some of the secular and religious Journals to the effect that the Bishop of Exeter is about to secede to Rome. It is needless to say that our papers make no mention of such a possibility, nor have we seen any credible authority adduced in support of the story. Doubtless it is to be set down to Ultra-Protestant invention and credulity.

The great meeting of Clergy and Laity which had been fixed for the 27th of June, has been *postponed* in order to allow of the disposal of the Gorham case in the Court of Exchequer. It is supposed that the arguments will occupy several days, and *John Bull* wickedly intimates that it will be a sore trial to Sir John Jervis the Attorney General and *Amicus Gorham*, as he styled himself in an application to that Court.

We find in the English *Churchman*, copies of addresses to the Queen and to the Archbishop of Canterbury, very numerously signed, stating the danger to both the doctrine and discipline of the Church of England, by the decisions of such a Court as the Judicial Committee of the Privy Council, and praying that all doctrinal questions hereafter shall be referred to a Synod.

His Grace has referred the signers of several recent addresses, to the Bill of the Bishop of London, then before the Lords. We have some curiosity to know how he will answer in future, such a reference being now impossible.

Lord Langdale is to be the Speaker of the House of Lords, in place of Lord Cottenham resigned; and the Great Seal has been put into Commission. Lord Langdale, Vice Chancellor Shadwell, and Baron Rolfe, are the Commissioners.

THE PLYMOUTH GUARDIAN AND THE SISTERS OF MERCY.—At a recent meeting of the Plymouth Board of Guardians, Mr. Morrish (a gentleman in religious feeling strongly opposed to Miss Sellon and her friends) proposed a vote of thanks to the Sisters of Mercy, for their kindness and attention to the sufferers in the late awful visitation of Cholera in that borough; but the proposition was opposed by several other members of the Board (most of the objectors being persons who had quitted the town during the pestilential period), chiefly on the ground that the ladies had not been resident in the borough for twelve months; and after a short discussion, Mr. Morrish withdrew his motion, at the same time giving the following sketch of the proceedings of one or two members of the sisterhood, and expressing his indignation at the opposition offered to the resolution. He said: "It is to me a matter of astonishment that you should have so soon forgotten the benefits received. Wherever these ladies reside, is no matter to me, when I know that in this borough their very valuable services were rendered. It is very fine to underrate—to laugh, and sneer at those services. To my knowledge, one of the ladies went where others could not be found to go; one took care of the children and of the dying and dead parents. The children too, were attacked with cholera. They were under the care of those ladies, at a time when no money could induce nurses to go there, and those ladies performed services that not one of you would go out to do. One slept on the grass in the "Five Fields," at night—true she had the shelter of the canvass—but what was that? One watching there by the sick, took an infant that had died of cholera, on a wintry rainy day, to Stonehouse Lane, and put it in a coffin. I was there about 7 o'clock in the morning, and what did I find? Another child had died, she had taken that away, composed its limbs, and done the revolting duties you may imagine attending such circumstances—things that you shrank from doing—that you would not offer to go near. And now you say, "Beggar that I am, I am poor in thanks." Such a thing is a disgrace to this body and to this town. It is notorious that I am, in religious views, opposed to these ladies, but I hope I have sufficient charity in me to acknowledge such services, and I presumed that we all had the same feeling; but rather than see a division on the motion, rather than not see it unanimously carried, with the consent of my seconder, I will withdraw it. —*Western Luminary, in English Churchman.*

The Bishop of Bangor thus replies to an address of some of his clergy: "Though the attempt that has been lately made to effect a change in judicial proceedings of this kind has been defeated, the necessity of applying some remedy to the evil complained of, must, I conceive, soon force itself upon all reflecting and unbiassed minds. Nor can I be surprised that the arguments advanced, and the mode of reasoning pursued in the judgment pronounced by that Committee should have given rise to fears and suspicions, which are, I am afraid, very widely diffused. It is much to be regretted that by adopting the tortuous and evasive method of explaining the Church's formularies which has been resorted to by those controversial writers who have been endeavoring to establish a conformity between these documents and their own particular views, the Court should have given sanction and encouragement to that unnatural mode of interpretation which (to use the words of Hooker) 'bringeth in the end, all truth to nothing.' "—*Guardian.*

The intrepid Bishop of Exeter, has transmitted the following noble reply to an address from the members of the Birmingham Church Union:

Bishopstowe, June 15, 1850.

Rev. Sir,—The address which your letter accompanies, has given me very great gratification. That nineteen clergy and more than two hundred of the lay members of the Church Union of Birmingham have thus warmly declared their sympathy with me in a trial which seems likely long to continue, cannot but be felt by me as a great comfort and support.

Their very kind terms of approbation of my conduct, are regarded by me as an admonition of what that conduct ought to be.

May it please God to enable me clearly to see the course of duty and steadily pursue it. And may it give us all a right judgment in all things which concern His Church, that it may not suffer from our rashness or cowardice.

To any whom you may see of those of my fellow Churchmen who joined in honoring me with this address, be pleased to offer my earnest assurance of thankfulness.

I am, Rev. Sir, your faithful brother in Christ,
H. EXETER.

—*Ibid.*

CHURCH MISSIONARY SOCIETY.—The annual meeting of this Society took place in Exeter Hall, on April 29. The Report stated that the number of clergymen abroad in connexion with the Society, was 147; attendants on Christian worship, 107,000; communicants, 13,551. The gross income from all sources, amounted to £104,273; expenditure, £97,-867. During the past year, a Missionary's Children's Home had been opened; as had also a large Church at Freetown, Sierra Leone; a new station had been occupied at Wilberforce, Sierra Leone. At Yoruba many new converts had been received.—*Colonial Church Chronicle.*

MUTILATION OF THE SERVICE.—We are informed that a correspondence has lately taken place between a Churchwarden of the Diocese of Manchester and the Archbishop of York, under the following circumstances:—The Bishop of Manchester being in the habit of occasionally attending the Church of St. ———, near Manchester, was observed more than once, when reading the prayer for the Church Militant, to omit the word "oblations," even when there was a communion. In the first instance, this was passed over, as possibly an inadvertence; but on its repetition, after a conference between the Churchwardens, the senior Churchwarden waited on his lordship, and mentioned the omission, when he was informed that the omission was made advisedly; the word "oblations" in his lordship's opinion, not being intended to refer at all to the sacramental elements or the alms, but only to special donations, when such should be made—as endowments, church furniture, &c. The junior Churchwarden, in a subsequent interview with the Bishop was told by his lordship that he could not enter into the matter with him, and that the Churchwarden's proper course, if he thought there was cause for complaint, would be to present him to the Archbishop. The junior Churchwarden accordingly stated the case to the Archbishop, though not by way of formal presentment, and was told by his Grace that he would mention the matter to the Bishop of Manchester. The affair terminated in the Churchwarden being informed by his Grace, that it was not a case for his (the Archbishop's) interference, and that in such a case a Churchwarden might well have submitted to the interpretation given by the Bishop of the Diocese.—*Guardian.*

This Bishop was one who recently assailed sundry Clergy of his Diocese for introducing *novelties*, as he deemed them, in a public speech before dissenters and others; and we now find him mutilating the Communion service, on the ground of an interpretation, which, we doubt, if any one before him has ever thought of. Wheatley says, that the rubric [requiring the elements to be placed on the table] "being added to our Liturgy at the same time with the word *oblations* in the prayer following (*i.e.* at the last review) it is clearly evident, as Bishop Patrick has observed (Christian Sacrifice, p. 77) that by that word are to be understood the elements of Bread and Wine which the Priest is to offer solemnly to God as an acknowledgement of his sovereignty over his creatures, and that from thenceforth they might become properly and peculiarly his." We think the Churchwarden entitled to high credit for his loyalty to the prayer book.—[ED. CHURCHMAN.]

DIOCESE OF FREDERICTON.—NEW BRUNSWICK.—We have been furnished by a friend with the following gratifying information as to this Diocese.

"In the early part of June the Rt. Rev. Dr. Medley, the Bishop of Fredericton, whose Diocese includes the whole of the British Province of New Brunswick, held at Christ Church Cathedral, Fredricton, his second Triennial Visitation. He delivered a most impressive and eloquent charge to the clergy —47 incumbents out of 50 being present. The Charge is being published and in due time will be the property of the whole Church: at present we need only say, that the Bishop enumerated most fully his views on the present great controversy respecting Baptismal Regeneration. He held the doctrine in all its fulness, which was once delivered to the Saints, and for which the Bishop of Exeter is now contending. After the charge was delivered, the Clergy assembled in the College School, and it being proposed by the Archdeacon that under the present state of excitement it would be well for the Presbyters to express their approbation of the Bishop's lucid exhibition of the Church's doct ine, the proposition was adopted by a vote of 40 to 7."

We hope that these *seven* dissented, not because they were *Gorhamites*, but because they entertained conscientious scruples about approving a Bishop's Charge delivered in the course of his official duty. In the latter case their motives might be respected, though we heartily coincide with the majority.

New Publications.

THE GOSPEL ITS OWN ADVOCATE, by George Griffin, L. L. D. New York: D. Appleton & Co., 1850. —pp. 352.

The author of this volume is well known as one of the distinguished seniors of the New York Bar. It is evident from his work, that his life has not been spent solely in the study of human law or in the laborious discharge of the duties of his profession, but that the things "which concern salvation" and Christ's heavenly kingdom, have been seasonably laid to heart. It has been his object in the present volume, so to argue for Christianity as if the Gospel were "a living, speaking man," pleading "its own cause to the myriads of human kind," and "placing its chief reliance upon its own sacred pages." He dwells chiefly therefore on the internal evidences for our holy religion, and arrays them with great clearness, force, and skill. He occasionally applies the maxims of legal evidence with good effect, and thus adduces unanswerable presumptions in favor of its truth. Of the propriety and legitimacy of this, no doubt can be made, for they are maxims which a long course of human reason and experience, has sanctioned as the best suited to demonstrate truth and detect error. Thus, he makes it a strong argument for the truth of the Gospel narrative of the sufferings and death of Jesus, that the early Christian apologists constantly appealed to the state records to prove their veracity, and that the pagan authorities neither denied the existence of these records, nor produced them in disproof. We have an elaborate and able application of the rules of judicial evidence, to the credibility of the Gospel witnesses, on pp. 182 and seq., which will prove exceedingly valuable and instructive to the reader.—The same principles are steadily kept in view throughout the whole work, in which, after giving a view of heathen testimonies as to the reality of Christ's existence, and the propagation of the gospel at the time alleged, he proceeds to examine its theology and morality; the exalted character of its Founder; the evidence afforded by the miracles wrought in its attestation, and the argument of Hume against them; the moral incongruities of man and the remedy provided in the Gospel; its early promulgation, and the infidel assertions of Gibbon in relation to it. The author writes, moreover, not in a dry, professional manner, as if the intellect only was engaged, while the heart and affections were unmoved, but as one convinced that "the Gospel of CHRIST, is," indeed, "the power of God unto salvation." This gives an air of interest and earnestness to the production, and renders it exceedingly useful to put into the hands of those who are candid inquirers after truth, but through the want of sound religious instruction, or the intrusion of sceptical doubts, need to be enlightened and confirmed.

NOTES ON THE PARABLES OF OUR LORD, by Richard Chenevix Trench, M. A., Professor of Divinity, King's College, London, &c. 2nd American, from the last London, Edition. New York: D. Appleton & Co., 1850.—pp. 425.

We are gratified to see this handsome 2nd edition of this highly approved work; a meet companion for the able treatise on the *Miracles* we noticed some time since. It contains an excellent Introduction in 4 chapters, on the Definition of the Parable, Teaching by them, their Interpretation, and other Parables than those in Scripture, in which the superiority of the latter is forcibly demonstrated. The comments on the several Parables present the same features of laborious research, apt selection from Fathers and modern commentators, especially the German, and clear and happy exposition, which we commended in the work previously noticed by us. It deserves an extensive circulation, and diligent study, both from clergy and laity.

THE HULSEAN LECTURES of the same author, for 1845 and 1846, have been republished in a very neat form, by H. Hooker, Philadelphia, and are for sale by Stanford & Swords, New York. We shall notice this work again, when we have had more time to examine it.

DR. JOHNSON, HIS RELIGIOUS LIFE AND HIS DEATH.—New York: Harpers, 1850.—pp. 405.

It has been of late the fashion in some quarters, as much to decry this mighty intellect and powerful writer, as it was before, the custom to extol and praise him. His religion has, by such persons, been termed a compound of bigotry, superstition, and formality, and some peculiarities of his nervous and mental constitution have been dwelt upon as if they made up the total of his religious character. The author of the present volume has bestowed much labor and research on the subject stated in the title page, and a perusal of the book must exalt our ideas of Johnson as a devoted Christian, and true-hearted Churchman. While it puts his character in a more pleasing and a softer light than that in which it is popularly viewed, it candidly sets forth the weaknesses and errors into which he fell. There are also some interesting anecdotes of himself and his contemporaries, and Discussions on Patronage, Methodism Forms of Prayer, and other important topics. There are a few crude statements on some of these points, but the well-informed reader can detect them for himself. The book, as usual, is neatly printed.

THE PICTORIAL FIELD BOOK OF THE AMERICAN REVOLUTION, No. 3, has been some time issued by the same publishers. It has the continuation of the author's visit to the Northern frontier, Ticonderoga, Whitehall, Plattsburg, and other spots renowned in the annals of the Revolutionary struggle; also to Isle Aux Noix, Chambly, and St. Johns, in Canada. The illustrations preserve their high character for beauty and finish.

HARPERS' NEW MONTHLY *Magazine* for July has been issued. It is not possible to give any accurate account of its contents, pressed as we are for room; they are so copious and varied. The circulation already exceeds 20,000. There are some pretty views in the present number.

The same firm have published, THE HISTORY OF THE CONFESSIONAL, by Bishop Hopkins, which evinces great labor and a diligent examination and collection of authorities. As we have only partially examined it thus far, we defer fuller remarks to a future opportunity.

THE EVERGREEN for July contains a fine portrait of the late Bishop Bowen of South Carolina, with the sketch of his life and character in the Sermon by Bishop Gadsden. Also the continuation of the *Neronian* persecution; and an instructive notice and comparison of Bps. Seabury and White.

Several other notices which we had prepared are unavoidable deferred.

Domestic Intelligence.

NEW JERSEY.—*Ordination.*—On Sunday, (fifth after Trinity) in St. Mary's Church, Burlington, the Bishop admitted Mr. John Rowland, an alumnus of the General Theological Seminary, to the Holy Order of Deacons. Morning prayers were read by the Rev. Professor Spencer, the Candidate was presented by the Rev. Mr. Bradin, Rector of Burlington College, the Bishop made the Address, and was assisted in the Holy Communion by the Rev. Mr. Germain, the Principal of St. Mary's Hall, and the Rev. Mr. Frost. The Bishop also confirmed *two* persons. The Rev. Mr. Hyde was present.—*Banner of the Cross.*

VIRGINIA.—We have received the Journal of the late Convention of this Diocese. It contains, besides the proceedings, the Revised Constitution and Canons, and makes a very respectable pamphlet of 144 pages. The Parochial Summary is as follows:—

Communicants—Added, 535; Removed, 328; Suspended, 17; Died, 134; Losses by removal, suspension and death, 479. Net gain, 76.

Total number of communicants in the parishes which have reported, 5147; Number in parishes not reporting, about 200; Total, 5347.

Baptisms—Adults, white, 81; colored, 5—86. Infants, white, 602; colored 161—763. Total, 849.

Confirmations, 287; marriages, 275; funerals, 580; number of families, 2373. Amounts contributed to the different institutions and charities of the Church, $29,030,16. The number of clergy on the list is 109.

VIRGINIA.—*Services by Bishop Meade since the Convention.*—Bishop Meade has visited all the congregations in Richmond and Petersburg since the Convention, holding Confirmation in each, and making addresses to the candidates and others present. He has also visited the congregations in Dinwiddie, Brunswick, Lunenburg, Mecklenburg, Halifax, Pittsylvania and Henry. In Mecklenburg a new church was consecrated at Clarksville.

On Sunday, June 16th, in St. John's church, Halifax Court House, the Rev. Robert D. Brooke, Rector of St. Luke's Parish, Mecklenburg co., was admitted to Priest's Orders, the Rev. Mr. Locke presenting and the Rev. Mr. Clarke preaching the sermon.

On Friday, June 21, at Henry Court House, the Rev. Mr. Wade, Rector of St. Patrick's Parish, was admitted to Priest's Orders, the Rev. Mr. Grammer presenting and the Rev. Mr. Kinckle preaching the sermon.—*S. Churchman.*

NORTH CAROLINA.—The Journal of this Diocese has also been received—pp. 63. The Constitution and Canons of the Diocese with various resolutions passed at different times are appended. We have already given the Report of the Committee on the State of the Church, which gives the summary of Episcopal services for the year. There are 34 Clergymen entitled to seats in the Convention, and five not entitled to seats, but belonging to the Diocese. Total 39.

GEORGIA.—The Convention of this Diocese was held the 9th of May last at Talbotton. The Bishop presided. Ten other Clergymen and six lay delegates from five parishes, attended the meeting.

Elected on the *Standing Committee.*—Rev. Edward Neufville, D D., Edward E. Ford, D. D., Seneca G. Bragg. Messrs. W. B. Bulloch, W. P. Hunter, R. M. Charlton.

Delegates to General Convention.—Rev. E. Neufville, D. D., S. G. Bragg, E. E. Ford, D. D., Thomas F. Scott. Messrs. James Potter, J. M. Berrien, N. C. Monroe, George Parrott.

The Committee on Missions had received $1476 60-100, and spent $1438 07-100, leaving a balance of $38 53-100; and had paid off all arrears to the Missionaries.

The Bishop's Address shows that a full amount of duty has been performed. "Every church in the Diocese has been visited during the year, except St. Stephen's Church, Millidgeville. In the performance of this duty I have travelled 4800 miles, and have been permitted to go out and come in in safety. *Three* ministers have been ordained, *one* Church consecrated, 80 persons confirmed; and service has been held by myself, at least twice upon every Lord's day, and upon many other days of the week during the year. Three clergymen have been added to our Diocese by ordination, the Rev. Messrs. Macauley, Perdue and Gibson, and two by removal into the Diocese, the Rev. George H. Clark and the Rev. Wm. J. Zimmer. No clergyman has left the Diocese." There are six candidates for orders.

Summary of Parochial Reports.—Baptisms—Infants, 191, Adult, 18; Total, 227. Confirmations, 88; Communicants—Added, 102, Removed, 37, Died 11, Present number, 862. Marriages, 42, Funerals, 92.

Contributions.—For Missions—Diocesan, $1466,-57, Foreign, $645,12 1-2, Domestic, $440,82 1-2, Other objects $5482,24 1-2; Total, $8078,50. Sunday Schools—Teachers, 80, Scholars, 856.

There are 25 Clergy on the Convention list, (including Mr. Gardner Jones—where is the thunder of the *Protestant Churchman?*) and eighteen parishes or churches. The Journal also contains the Constitution and Canons.

Ordination.—On the Sunday after Ascension, May 12, the Bishop admitted the Rev. George Macauley to Priests' orders. Morning Prayer was read by Rev. Rufus M. White, and the Sermon preached by the Bishop. The Candidate was presented by Rev. Thompson L. Smith, and Rev. Richard Johnson asssisted at the Communion.—*From the Georgia Conv. Journal.*

MICHIGAN.—The Convention Journal of this Diocese, an account of which we gave two weeks since, has been published with great speed and neatness, pp. 56.

The Abstract of Parochial Reports is as follows:

Baptisms—Adult, 59, Infant, 213; Total, 272. Confirmations, 143. Communicants—Added, 150, Died, 10, Removed, 42, Present number, 1545.

Marriages, 67, Funerals, 114.

Sunday Schools—Teachers, 151, Scholars, 971.

Missionary Contributions, $617,78, general $283,-91, other contributions $8363,72. Number of Clergy on the list, 34; Parishes, 29.

There are some interesting passages in the Bishop's Address, which we shall give in a future number. He has ordained three Priests and one Deacon.

INDIANA.—The Journal of the late Convention of this Diocese has also been published. It contains 72 pages.

We give the names of *all the Delegates* to General Convention.

Rev. Drs. Wylie, Camp, Claxton, and Rev. Mr. Large. Messrs. J. M. Moore, James Morrison, G. H. Dunn, W. F. Krumbhaar.

There are two candidates for Holy orders.

Summary of Parochial Statistics.—Number of Families, 269. Children Baptized, 105, Adults, 18; Total, 123. Confirmations, 88; Communicants, 549; Marriages, 26; Funerals, 73; Sunday School Teachers, 111, Scholars, 716; Contributions, $611,-75; Clergy entitled to seats, 15, in the Diocese, but not entitled, 6; Total 21. Churches or Parishes, 35.

MINNESOTA.—

For the Churchman.

ST. PAUL, Minnesota, June 26, 1850.

Rev. W. WALTON—

Rev. and Dear Brother:—The following declaration has been given by the Missionary Bishop of the N. W. Will you be so kind as to insert it in the "Churchman," together with the accompanying notices of Clerical Changes?

Yours faithfully, &c., JOHN A. MERRICK,
Secretary, &c.

[COPY.]

DELAFIELD, Wis., 17th June, 1850.

The Rev. James Lloyd Breck is hereby transferred from the Diocese of Wisconsin, to my jurisdiction as Missionary Bishop, and is assigned to the Territory of Minnesota, where he is authorized to establish an Associated Mission.

If circumstances permit, I shall be gratified if Mr. Breck and his Associates can officiate in the northern parts of Wisconsin and Iowa.

Signed, JACKSON KEMPER,
Bishop in charge Dioc. Wis., and Miss. Bishop.

The Rev. James Lloyd Breck, late of the Diocese of Wisconsin, Rev. T. Wilcoxson, late of the Diocese of Connecticut, and the Rev. John A. Merrick, Deacon, late of the Diocese of Pennsylvania, having removed to the Territory of Minnesota, on the plan of an Associated Mission, under the authority and jurisdiction of the Right Rev. Jackson Kemper, D. D. Missionary Bishop, request that letters and papers be directed to them at St. Paul, Minnesota, until farther notice.

The Rev. Azel D. Cole, late Rector of St. Luke's Church, Racine, having been elected President of Nashotah House, vacated by the transfer of the Rev. J. L. Breck, requests that letters and papers be directed to him at Nashotah Lakes, Delafield P. O., Wankesha Co., Wisconsin.

TO CORRESPONDENTS.—The Proceedings of the *Ecclesiological* Society are unavoidably deferred.

We return our thanks to "S. R. J.", "N. S. R." and "Zepho," who came to hand too late, or he should certainly have appeared as requested. They shall all be inserted in our next.

"W. N. Y." shall have an answer next week, as we wish to give the amendment to the statute exactly.

In making up the form of the pamphlet containing the proceedings and constitution of the P. E. Historical Society, the name of the Rt. Rev. George Upfold, D. D. was accidentally dropped from page 1st, and that of the Rev. T. C. Pitkin, of the Executive Committee, from page 6.

Other papers please copy.

CLERICAL CHANGES.

Rev. D. Brown desires his letters and papers sent to Lambertville, New Jersey, instead of Cold Spring Harbor, L. I.

Married.

In St. John's Church, Tallahassee, on the 24th instant, by the Rev. Dr. Rutledge, the Rev. BENJAMIN WRIGHT, Rector of Trinity Church, St. Augustine, to SUSAN, second daughter of John Beard, Esq.

On the 18th ultimo, in the Church of the Annunciation, by the Rev. Dr. Seabury, JOHN C. T. SMIDT, to JANE ANN, daughter of the late Allen C. Lee.

Died.

At Sharon, Con., on Monday, 1st instant, Charles Sidney Alonso, only son of the Rev. A. G. Shears, aged 22 months. Of a precious mind, and with a musical ear almost beyond belief, he sweetened months of his own pilgrimage, and that of those left below, by the artless and cheerful voice of his own infant melody. Even on his bed of death, his lips gave utterance, in some degree, to the Gloria Patri, and other sacred music.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

Friday, August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A.M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo.
Wednesday, August 21, A. M., Oakhill; P.M., Greenville.
Thursday, August 22, P.M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P. M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

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University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Fourth course of Sunday evening Lectures. The Church's Standards of Doctrine, Discipline, and Worship.

Lect. III, (on Sunday, July 14,) THE BOOK OF COMMON PRAYER: *changes made in it by the American Church.*

Service at 7½ P.M.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meeting of the above Society, will be held at 59 Bond Street, on Thursdhay eveing next, the 18th instant, at 8 o'clock.

F. W. WELCHMAN, Rec. Sec.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 8th inst, viz:

St Paul's, Yonkers, N Y, part collection, 15 72; thro' I Soney, R A, in Md, from a member of Mount Calvary ch, Baltimore, for the North West, 25; S S, 7 50; Prince George's Co, half 18 82; Queen's Arms, Pa, 8; Prince George's Co, St Andrews, 20; Anne Arundel Co, St James Pa, for Bp Chase's diocese, 8; Charles Co, William and Mary, Pa, 15 58; Kent Co, Chester, Pa, 43 96; Jews, 12 60—159 46; a member of St Mark's N Y, for Western Missions, 15; a friend of Missions in Pa, for Inda, 25; thro' J K Sap, R A, in S C Trinity ch, Columbia, 34 6; Sheldon ch, 4 75; St Stephens and Upper St Johns, 33 81; Charleston Mo Miss Soc, 2 25; St Michaels, 27 8; Christ ch Parish, 11—112 95; Raleigh Parish, Va, 1; Roanoke, 6 50; St Martins, 15; St George's, Fredericksburgh, Va, 15; St Andrews, Harlem, Jew Miss Soc, 4 17; from a member of the ch of the Ascension, N Y, 50, and 50 for the Jews; collection at the Offertory, Christ ch, Hartford, meeting of the Board, half 13 10; ditto at the Missionary meeting, half 17 53; total, $401 43.

The Treasurer has also received from the offerings of St Paul's Church, New Haven, Ct., $10 to purchase Prayer Books for Seamen, which has enabled him to supply the steamship "Constitution," bound for California.

THOMAS N. STANFORD, Treas.,
New York, July 9, 1850. 137 Broadway.

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Grace ch, Rev T H Taylor, D D, 140; Rt Rev B T Onderdonk, D D, 2; Mrs Ronald, 2; subscriber, 4.

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PROTESTANT EPISCOPAL TRACT SOCIETY

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Poetry.

Christ in the Tempest.

BY J. G. WHITTIER.

Storm on the heaving waters! The vast sky
Is stooping with its thunder. Cloud on cloud,
Rolls heavily in the darkness, like a shroud
Shaken by midnight's Angel from on high,
Through the thick sea-mist, faintly and afar:
Chorazin's watch-light glimmers like a star,
And momently, the ghastly cloud-fires play
On the dark sea-wall of Capernaum's bay;
The tower and turret into light spring forth,
Like spectres starting from the storm-swept earth,
And vast and awful, Tabor's mountain form,
Its Titan forehead naked to the storm,
Towers for one instant, full and clear, and then
Blends with the blackness and the cloud again.

And it is very terrible! The roar
Ascendeth unto heaven, and thunders back,
Like the response of demons, from the black
Rifts of the hanging tempest, yawning o'er
The wild waves in their torment. Hark! the cry
Of strong man in his peril, piercing through
The uproar of the waters and the sky,
As the rent bark one moment rides to view,
On the tall billows, with the thunder-cloud
Closing around, above her, like a shroud.

He stood upon the reclining deck,—His form
Made visible by the lightning, and his brow
Pale, and uncovered to the rushing storm,
Told of a triumph man may never know;
Power underived and mighty; 'PEACE—*be still!*'
The great waves heard Him, and the storm's loud tone
Went moaning into silence at His will;
And the thick clouds, where yet the lightning shone
And slept the latent thunder, rolled away
Until no trace of tempest lurked behind,
Changing, upon the pinions of the wind,
To stormless wanderers, beautiful and gay.

Dread Ruler of the tempest! Thou before
Whose presence boweth the uprisen storm;
To whom the waves do homage round the shore
Of many an island's empire! if the form
Of the frail dust beneath Thine eye, may claim,
Thy infinite regard; O, breathe upon
The storm and darkness of man's soul the same
Quiet, and peace, and humbleness which came
O'er the roused waters, where Thy voice had gone
A minister of power, to conquer in Thy name.

Selected Matter.

Extract

From "Old Wine in Old Bottles." A Sermon originally preached at the Church of the Advent, Boston, and repeated at St. Anne's Church, Lowell, and at Annunciation, St. Stephen's and Trinity Churches, New York, by Rev. Henry N. Hudson, of the Diocese of New York. Published by request.

(Concluded.)

I have spoken of the authority which our Reformers followed in their great undertaking; and the point that I would urge again and again is, that if we, disowning that authority and erecting or accepting another in its stead, undertake to change their work, we shall simply change ourselves out of it. The peculiarities both of Rome and of Geneva involve a spirit which the body whereof we are members will not hold, and which if we attempt to hold, it will draw us out of that body; and, what is more, will sadly rub, and wrench, and deface, and deflower her characters in the drawing. Of course, honest Roman Catholics are to be respected, like other honest people; but it is observable, that those who go from us to them are apt to be very different from those who are bred amongst them, or who come to them from other quarters. In passing from the Church thither, they generally contract such habits or qualities as every right-minded man would wish to be without: indeed, if we may judge by the examples that have lately occurred, they can hardly get there without going through so many secret whisperings and "ear-kissing arguments" with the enemies of their Holy Mother as must needs wear off in a great measure their chastity of spirit, the enamel of their souls. In a word, they have to act for some time the part of *borderers*, and, whether they mean it or not, to stand in the position of "false brethren." And in this connection I cannot help remarking as a warning to ourselves, how St. Paul winds up and tops his long climax of the perils he had passed, by setting down those from this very source. Was not this blessed saint anticipating something of our experience when he found that "perils by false brethren" were the worst of all? And, brethren, does it not stand us, one and all, in hand to take care that we keep ourselves not only above the act in question, but above the suspicion of it? This secret cherishing of things forbidden is vastly dangerous; it will send a subtle tincture and taint of falsehood through the soul: in entering upon such a course we can hardly choose but fall under such a spell and enchantment of crookedness and indirection as will win us to our harm: we shall most likely get to hugging our own shame: we shall find ourselves unable to stop, and the further we go the worse we shall be.

Much of the bad result I have been deploring seems to have sprung from a vicious custom of treating as open questions those which are not so, and which cannot with any sort of justice be treated as such. I have spoken of the sacredness and solemnity of our ministerial vows. Unfortunately, most if not all of those who have lately left us were bred under a system which strips such vows of religious force and efficacy, and where in effect the ministry is but as a trade which men may take up and lay aside at pleasure. But it is not so, it never has been so, in the Church: her clergy are supposed to dedicate themselves under a perpetual vow; from the earliest time her principle and practice have been, that no man could take her orders without swearing away the liberty of forsaking them; and the deserting of them was used to be visited with her severest censures. In this sacred office we know very well that we must finish our deliberation before we promise, and that the promise once given and received is never to be revoked. Deliberation in the matter is then foreclosed; it is no longer an open question, and it is a sin to regard it as such: he who goes to casting about, he who entertains the enquiry whether he shall abide by his oath in such a thing, is already virtually foresworn: it is much the same as if a man, after he is married, should go to questioning and considering, who is to be his wife; in which case he would only be tampering with holy vows, and tempting himself to domestic perfidy.

It is to be greatly regretted, that many who were bred amidst the prevailing looseness on this subject, have come into the ministry of the Church bringing the sentiments or rather the insensibility of the places whence they came. Without any right feeling or principle concerning the nature of the obligation they here incur, they go on deliberating whether they shall keep their vows, until they deliberate themselves into an abjuration of them. Let it be understood, then, that with us this matter is settled; our method is, and it is the only method compatible with integrity and honor, to deliberate before we decide, and to shut off deliberation when we decide: and, however the thing may be entangled with jesuitical subtleties, we may be assured that it is something else than a concern for truth that prompts us, when we have closed such a subject and sworn, to open it again for a new decision. We know full well that here the soul

> "Inherits an allegiance, not by choice
> To be cast off, upon an oath proposed
> By each new upstart notion."

We have taken vows upon us from which we cannot recede, in admitting the question whether we may not or ought not to throw them off, we do but "tempt opinion to support the wrongs of passion;" anp if we should fall into apostasy, it will be both a natural result and a just punishment of our criminal levity in trifling with solemn oaths.

In conclusion, brethren, I cannot help remarking upon our happiness in being members of a Church which does not change; where the principle of development and progress has worked into no perceptible operation. She has locked up "the form of sound words" in her heart, and given up the key into the keeping of her Divine Head. Under her auspices society has indeed advanced beyond precedent, and long may it continue to advance; it may go on for ages without reaching her present standard or exhausting her present stores of wisdom. Under her benign influence all noble and useful arts and sciences and virtues have thriven and still thrive, as they never have done anywhere else. But whilst she has been the most generous Cherisher of all liberal things and learned preparations, she seems to have impressed her children in some mysterious way, that no advances in science could throw any light on the way of salvation: so that, not being called upon to improve the faith once delivered to the saints, they could spend all their time in improving themselves by it; having no other duty concerning it than to ascertain what it was, and to keep it as it was.

Occasional desertions there have always been, and will doubtless always be; for we know there must be heresies, to the end that such as are true may be made manifest. And the late going out from us of those who were not of us, proves that the Church is what we supposed her to be; that she wants those things, the wanting of which only augments our confidence and love. Nor should it ever be forgotten, that, beset as she is with enemies, those enemies are split into two classes which divide between them the principles of spiritual despotism and spiritual anarchy: that those two classes stand in opposite extremes; so much so indeed, that, though evermore breathing mutual hostility, yet they are so far apart that their shafts never hurt or reach each other. Meanwhile, the Church, which both of them both hate and fear, sitting in the midst between them, endures, "unshaken, unseduced, unterrified," their united attacks; and though they sometimes seduce and debauch a few of her children into apostasy and desertion, she still thrives in spite of their enmity, and, what is worse, their occasional friendship; and even helps to keep them alive by making it impracticable for them to have their own way, and by furnishing a sure refuge from the tyranny of the one and from the license of the other.

(From the Guardian.)

Anglo Catholicism.

It cannot be disguised that among religious persons, soberly and unaffectedly devoted to the English Church, and clear of any Calvinistic or latitudinarian bias, there is a considerable distrust of that warmer and more enthusiastic school of High Church Divinity which has risen within the last twenty years. Partly they distrust the doctrines themselves for their apparent affinity to Romanism—partly they are taught by such phenomena as the "Morality of Tractarianism," to suspect the maintainers of those doctrines as deliberate Crypto-Romanists, holding a secret creed which they know to be only reconcilable by sophistry with that of their own Church—galled by their position within her pale, and anxious to escape from it if they were not held back by temporal and social ties, or, still worse, by a wish to sap her foundations, mislead her children, and prepare for an effective blow at parting. Nor can those, who are thus suspected, altogether complain. To the eyes of the plain man, many appearances are against them.

Some of the ablest of those who thought as they think now, and who were as earnest in their professions of loyalty to the English Church, have been swept away, partly by reverence and affection for others, partly by the course of their own thoughts, partly by impatience at their inability to realise at once their romantic anticipations, partly from mortification at the rebuffs which they met with from those whom they believed themselves to be most effectually serving. The defection of these persons must be visited on those with whom they were identified. The objects of this legitimate, though unfortunate, suspicion must be content to endure it, till they are enabled to wear it away by patient perseverance in the service of their Church; and there are symptoms that the patience which has been actually shown is producing its effect towards reuniting much that has been severed. It may do something towards the same result, if we endeavor to recall to the minds of our readers, the different phases under which Church doctrine has exhibited itself. The distinction may prevent many excellent persons from involving in a wholesale condemnation others who ought to be their most effective allies.

The formal account, perhaps, of the recent revival of Church feelings is, that it took the shape of a bolder and more unreserved appeal to primitive antiquity as the arbitress of all religious questions, than had been for a long time heard in the English Church—perhaps too unreserved, as it did not sufficiently allow for that adaptation of the Church's practice to the exigencies and even weaknesses of successive ages, of which all Christians alike—not, certainly, excepting the Roman Catholic—must acknowledge the providential necessity. But the specific feelings which characterized this revival, were an intense perception of the power of the Two Sacraments; of their central position in the Christian scheme of doctrine, and the Christian life; of the reverence due even to material objects connected with the presence or worship of God; of the transmission of His grace through external forms, of the peculiar sanctity and power of united worship, of the duty of self-discipline and self-denial for mere discipline's sake, and of the necessity of dogmatic truth and a definite creed: and, lastly, a conception of the Christian Church as being, or intended to be, an organised or united body, the consecrated steward of Divine grace, and instrument of the Divine will, for the conversion and guidance of the world. The catalogue would be incomplete, unless we added a characteristic less vital in itself, though magnified into extraordinary importance by its effect on the popular mind—a taste for the adornment of religion, whether shown in the decoration of Churches or the enrichment of religious ceremonials.

In all this there is nothing that would be unfamiliar to the student of our earlier and greater divines; but it cannot, and could not fail to be seen that many of those ideas which ruled in what was then called the Oxford School, have had a full and imposing development in the Roman Catholic Church, while they have been shorn and cramped in our own. It necessarily followed that the Roman system was studied as furnishing instruction for the revival which was ardently anticipated in our own Church—studied, too, with a generous openness of mind, in which a quick sense of what was elevating and fascinating in the Sister Church, was enhanced by a bitter feeling of the weakness and embarrassment arising from the divided state of Christendom, and an impatience, almost amounting to resentment, at the exaggerated misrepresentations of which Rome is the continued object.

Persons thus impressed, could scarcely fail to look with admiration on the varied machinery by which the Roman Church is able to stimulate, control, and organize the devotion of her members; the religious societies bound together in the pursuit of a common object by the obligation to a common obedience; the honor paid to celibacy, and to that entireness of self-devotion of which celibacy forms a part; the practice of confession, open, no doubt, to great and varied abuses, but equally powerful in the hands of wise and good men to give Christian refinement and consistency to rude and to cultivated religion—the precise theology and ecclesiastical subordination which, notwithstanding the scandals with which they co-exist, enable that Church to use for her own purposes, and for those of Christianity, the zeal which in other systems is allowed to waste itself in disappointment or rise into schism. Those who had caught from the early ages the idea of a mighty spiritual kingdom subduing the world to itself by the weapon of internal sanctity and union, equally capable of grappling with immortality within, or with heresy or unbelief without its pale, and unsatisfied with conquest while any corner of the known world, any rank or condition of life, any faculty or power of the human mind, and still more, while any order or section of the baptised people of Christ remain unsubdued to His obedience—minds possessed with such an idea, could hardly fail to be attracted by those lineaments of early grandeur which, though certainly not perpetuated, are at least faintly and brokenly reflected in the existing Roman Church.

Nor is there any reason why they should not be so attracted. There is nothing in all this which the English Church can be said to disclaim or even to depreciate. It is certainly less than the truth to say that neither in her formularies, nor through her great writers, has our Church forbidden her children to admire—or if the expression may be used—to covet for her that personal discipline and self-sacrifice, those active religious fraternities, that definite theology and ecclesiastical organisation, which we find it easy at least to imagine elsewhere. Nor do such feelings involve any undiscriminating admiration of the Roman Church. Till we lose ourselves in the thicket of controversy, it is easy to admire her lofty characteristics without losing sight of those stains which remind us that we are witnesses, as well as brethren, providentially commissioned to protest, even while we admire, and would, if we could, conciliate. With the keenest desire to appropriate that fervent energy which breaks forth in foreign missions, in religious brotherhoods, and in self-mortifying practices, we may yet feel as keen a dread of that creature worship which it is difficult not to call idolatry—of that corrupting casuistry, which, unrebuked, except by the half-proscribed Jansenist, has been allowed to invade the confessional—of the combination in the very chair of St. Peter, of almost divine pretensions, and wholly anti-christian practices—which stands with little protest in the history of the Church as a grave providential warning against the modern theories which would derive from that chair all the spiritual strength of the Church; and lastly, of the worse than simoniacal remissions of divine punishment, in return for vicarious penances, for the formal acts of others, or for gifts which should rather have been bidden to perish with the giver. The belief, then, that we have much to learn from the Roman Church, involves no desire for her communion beyond that which is implied in an earnest wish for the reunion of Christendom, nor any dissatisfaction at our Church, different in kind from that which we feel at the short-comings of ourselves or those dearest to us. He who does not recognise—whether he be English or Roman, Protestant or Catholic—how much that is deplorable, humiliating, perplexing, exists in his own communion—who does not see that though in one view supernaturally blessed, it is yet in another most "wretched and miserable, poor and 'blind and naked,'" must either have strangely blinded himself to the facts of this world, or strangely toward his standard of a Christian Church. If, then, this had been all—if nothing had been felt by English Churchmen but a keen and anxious sense of our own imperfections, with a generous and charitable appreciation of what was good and great in others—the English Church would have little to fear or complain of.

But unhappily, this has not been all.

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THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

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THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant ilustrations. Muslin, 12½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

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PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish:

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:
May 18—tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of Wm. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
THE EDINBURGH REVIEW,
THE NORTH BRITISH REVIEW,
THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In those periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *fac-simile* of the Edinburgh edition.

TERMS.

For any one of the four Reviews,		$3,00	per annum!
For any two,	do.	5,00	"
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Payments to be made in all cases in advance.

CLUBBING.

Four copies of any or all of the above works will be sent to one address, on payment of the regular subscription for three—the fourth copy being gratis.

*** Remittances and communications should be always addressed, post-paid, or franked, to the Publishers.

LEONARD SCOTT & CO.,
79 FULTON STREET, NEW YORK,
Entrance 54 Gold st.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	
			7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	
			$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 73
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Edward Anthony,
Lewis C. Grover,	Andrew S. Snelling,
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Henry McFarlan,	Joel W. Condit,
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MEDICAL BOARD OF CONSULTATION.

Valentine Mott, M.D.; Jer. Van Rensselaer, M.D.

† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
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CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

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Richard Sill.	George Draper.
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Charles P. Burdett.	Joseph M. Browning.
Isaac F. Cox.	Walter T. Welchman.
John Wight.	Edward L. Houghton.

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Rev. W. A. Muhlenberg, DD.	Rev. T. H. Taylor, DD
" B. I. Haight, DD.	" J. H Price, DD.
" H. J. Whitehouse, DD.	" Gregory T. Bedell.
" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m30tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents: so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
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William T. Hooker,	

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

REPORT FOR MAY.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of May, Two hundred and four new policies, viz.:

To Merchants	44	To Ladies	
Mechanics	39	Physicians	7
Farmers	27	Lawyers	7
Clerks	12	Clergymen	
Public Officers	5	Machinists	5
Manufacturers	25	Agents	6
Mariners		Teachers	8
Bankers		Others	16
	158		46
		Total	158
Whole number of Policies Issued			5848

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvsnia, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5.
" " 1st, 2d, & 3d volumes	$8.
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.
New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

misnumbered